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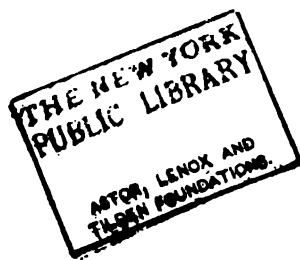


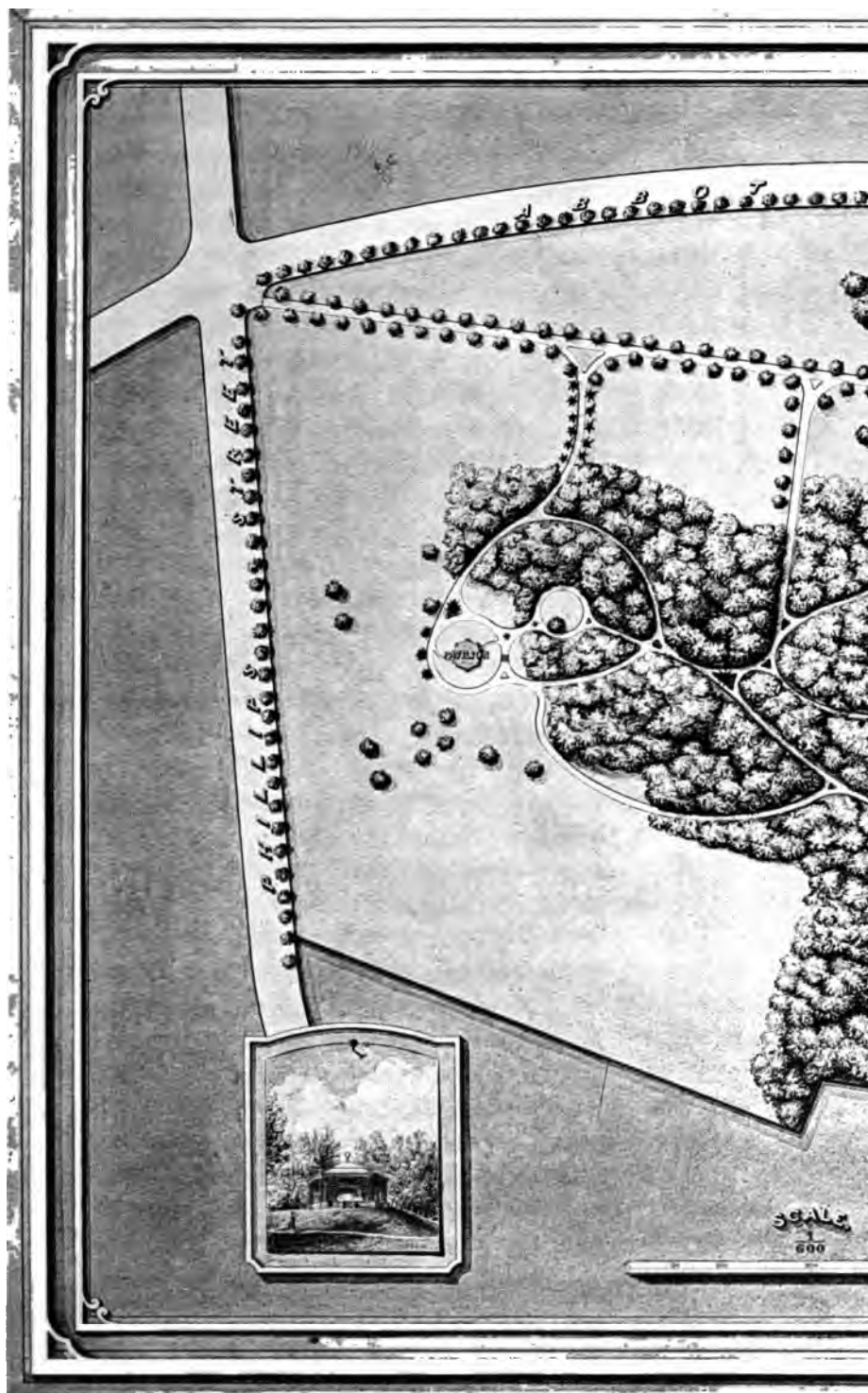
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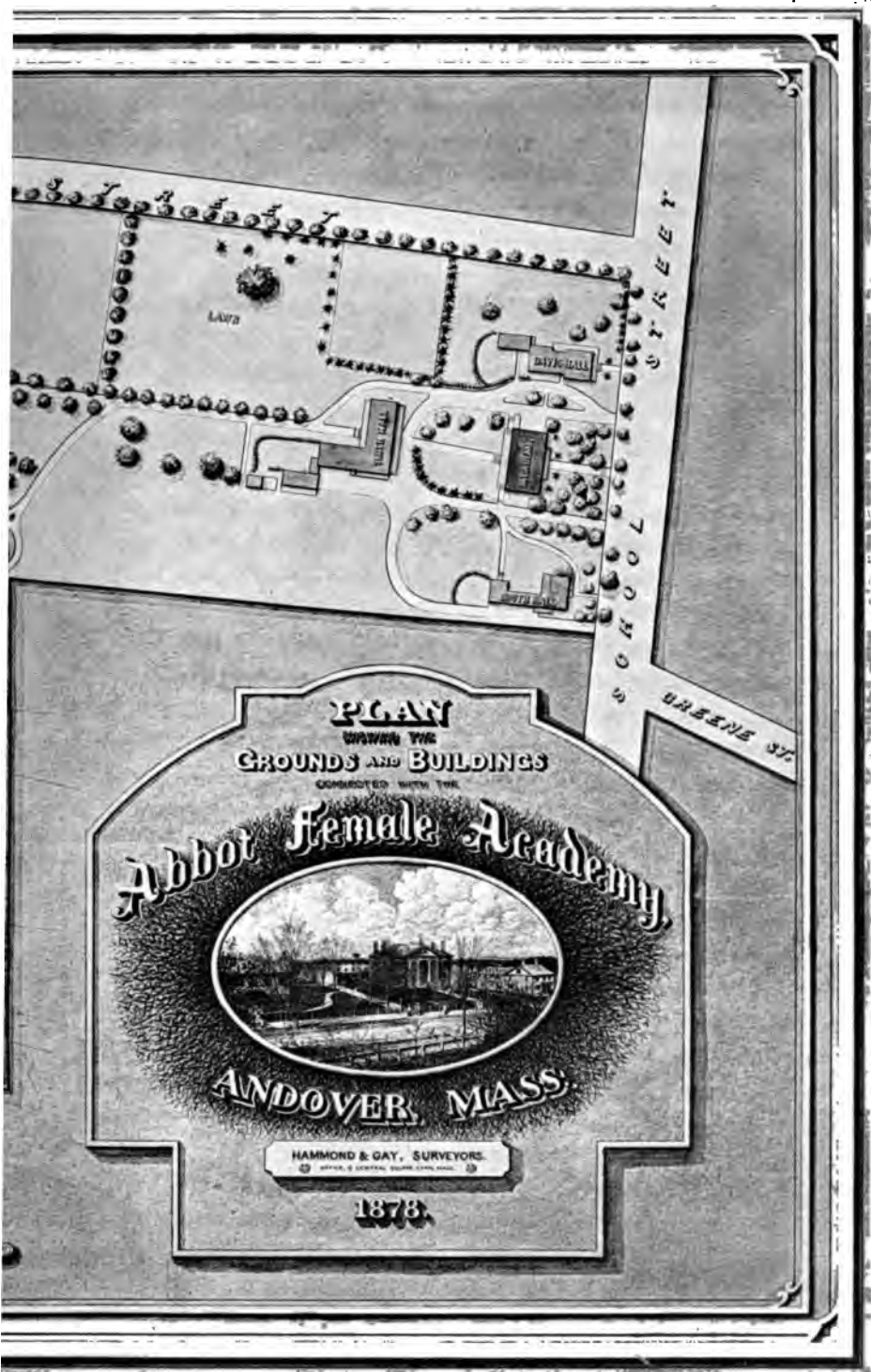
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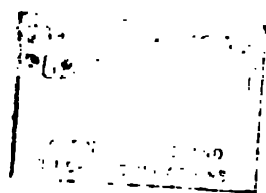
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Annals of Fifty Years.

A

HISTORY OF ABBOT ACADEMY,

ANDOVER, MASS.,

1829—1879.

BY

PHILENA McKEEN AND PHEBE F. McKEEN.

WITH

AN INTRODUCTION,

BY

EDWARDS A. PARK, D.D.

Andover:

WARREN F. DRAPER.

1880.



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INTRODUCTION.

As the Trustees of Abbot Academy requested its Principal and her First Assistant to write the History of it, plain justice requires that one of the Trustees should prefix certain statements which the historians have omitted. The authors of the volume have paid a due tribute of praise to every Principal who has preceded them in the government of the School, but have given no prominence to the work performed by themselves. For one and twenty years they have devoted their zeal and strength to the advancement of the Academy. Thus have they illustrated the benefits resulting from permanence in the administration of a school. They have persevered in laboring on one simple plan, and that plan has been one of regular progress. It is not fitting that their historical volume should be published without a distinct recognition of some particulars in which this progress has been apparent.

1. A new importance has been given to the History and the Philosophy of the English Language, as a branch of education for the young ladies of the Academy. One sign of the degree in which this department has been systematized and enlarged is the printed Statement of "Topics on the History of the English Language." This Statement was prepared by Miss Phebe F. McKeen. It contains carefully selected references to the books which illustrate the science and development of the language. It stimulates the pupils to investigate for themselves the philological topics.

2. The study of the Latin language has become more extensive and thorough than ever before in the Academy. It is continued through the course of four years, and includes the study of Cæsar, Virgil, Cicero, Sallust, Livy, and Horace. The scholar who has faithfully pursued this course could pass the Latin examinations which are required for admittance into the best colleges or universities of our land.

3. New prominence has been given to the topical study of Ecclesiastical History. A decided interest has been awakened in the study by a pamphlet of forty-four octavo pages, entitled "Syllabus of Studies in Church History; prepared for the use of Pupils in Abbot Academy. By Philena McKeen." The Syllabus gives not only an outline, but also inspiring hints, of the more important themes which ought to engage the attention of the pupil. It gives the titles of such books as will aid the reader in a free examination of the topics discussed.

4. An increased attention has been paid, and a new dignity has been added to the department of the Fine Arts. Some of the instructors in painting, drawing, music, and elocution have been qualified for their office by discipline in the best schools of America and Europe. The philosophy and history of Art have been raised to a prominence before unknown in the Academy. Perhaps it may be said that the two departments last named have been created in the School by Miss Philena McKeen. She has collected a choice library of books on Art, and more than eleven hundred pictorial illustrations. The pupils have thus gained a new interest in the principles of Aesthetics, and new attractions have been added to the School.

One paragraph might here be added in relation to the influence of these æsthetic studies upon the outward aspect of the Academy, — its grounds and also its grove.

Another paragraph might be added on the *fundamental*

character of the instruction given in the School. Dr. Samuel C. Jackson was accustomed to say that the study of Milton's *Paradise Lost* and of Butler's *Analogy* was pursued on a more thorough and comprehensive plan at Abbot Academy than at some of our best colleges or universities.

5. After a mere allusion to the two preceding topics it may be remarked that one feature which has distinguished the Academy during the last twenty-one years has been the personal influence of the Principal and the First Assistant in their social intercourse with their pupils. This influence has been largely exercised in encouraging their scholars to give oral analyses of the books which they have read, and thus in educating them by educing their power to express their thoughts; for the ability to tell what one thinks implies an ability to think for one's self. The same influence has been more largely exercised in addressing the pupils familiarly and socially on those ethical questions which are not discussed in the books, and therefore ought to be more thoroughly discussed in conversation. More largely still has this influence been exerted in the habitual use of the Bible as an intellectual and moral guide. Perhaps no one exercise in the School has done more to mould the character of the pupils than the plain and earnest conversations on the Book of books as read at the hour of morning prayer. The Bible has been compared to a garden. The mind itself may be planted in it, and thereby may have a vigorous growth. The religious instruction in the School has been so happily blended with the aesthetic as to dispose and qualify the pupil to make her future home a happy one; for a home is made happy by a love for the beautiful, and a reverence for the true and good.

In these and various other particulars the influence of the teachers in Abbot Academy has been a silent one. Perhaps this is true of all wise teachers. They may perform deeds

of historic interest ; they may publish words which coming years " will not willingly let die ; " still they may exert their most penetrating and persuasive influence by the magnetism of their persons, by the inner breathings of their private life. The power of their words and deeds comes from the personality which lies behind them, and this personality is hidden from the world. It is a common remark that the noisiest operations of nature are not the most effective, but her more important works are performed in unbroken stillness. " Shallows murmur when the deeps are dumb." A letter written by Miss Phebe F. McKeen, and read to the Abbot graduates at their Semi-Centennial Celebration, illustrates the method in which an Abbot scholar has been made to feel her responsibility, not only for herself, but also for the School ; not only for the present, but also for the future ; has been impressed by the thought of her social liabilities, and been stimulated, in an unobserved and unobtrusive way, to transmit a benign influence to her successors in the School. The letter to the graduates proceeds :

" The one word which I want to speak to you is a word of gratitude ; gratitude for that of your own character which you have wrought into the Academy. You come back to the scene of your school-days, and find not one familiar face among the young girls who study your books, stroll in your walks, live in your rooms ; and you sadly feel that the places where you lived and loved know you no more ; it is as if you had never been there. But it is not so. We who have watched the coming and the going for a score of years, can assure you that you live here yet. •

" A lady of Andover has just now presented our school with a seal. The device, designed by one of our artist-graduates, represents a youthful figure, full of spirit and grace, bringing a flaming torch, just as we like to think that not only the Academy herself, but every one of her daughters is

shedding light and warmth all about her. As the medallist was cutting the die for this signet the designer watched over his work, bidding him grave deeper here, and more delicately there, so that when it should be pressed upon the yielding wax the maiden with her torch would stand forth in her medallion, the true counterpart of the artist's ideal. Every school has its own die, and gives to character, manners, and scholarship, a certain impress of its own. So all these fifty years have been forming in Abbot Academy a certain ideal of womanhood, to which the plastic young natures gathered year by year fit themselves more or less perfectly, according to their material. What has fashioned this mould? The founders sketched it; teachers have been constantly working to perfect it, but it is you, our graduates, who have been determining, year by year, its proportions. The sterling virtues of some of you are deeply graved into its noblest lines; your honest scholarship in the past demands a scholarship of the future to fill its measure; the graces of your daily life constrain to their refinement the rough girl who never heard of you. Your healthy Christianity has given fulness and symmetry to the school-girl ideal here. All this is no fancy, no compliment; it is the sober result of observation. It is harder to do wrong since you always did right; it is shocking to be rude since you showed how charming it was to be gentle; it is unpopular to be lawless since so many of you have showed how becoming it was to be womanly.

“And so we believe after the last one of us, who have known and loved each other here, shall have vanished, every life which has been nobly and sweetly lived in this school will blend in the tradition of the Abbot Academy girl of the past, and help to form the Academy girl of the future. Thus you will be the blessing of the School long after your name and face are forgotten.”

It is the spirit of words like these which has animated the Academy whose history is detailed in the present volume. It has encouraged aspirations for excellence, and has stimulated the pupils to aim at a high ideal. The results of it lead us to inquire: What can we do for the Academy which has done so much in improving the character of woman? The School cannot move forward and upward unless it receive a new and liberal endowment. Some of its needs may be named here.

It has one interesting Cabinet for illustrating Conchology; another for illustrating Zoölogy. It has expensive models for illustrating Anatomy; it has well-selected plaster casts for illustrating the great works of sculpture and for practical use in the art of drawing. It has costly pictures, a choice library, a powerful telescope. For all these instruments, however, it has no room. The utility of them is lessened by the fact that they are hidden from view and inconvenient of access. The apparatus for instruction in Chemistry and other branches of Natural Science needs to be replenished and enlarged; but even for the present apparatus there is no fit place. New Lecture-rooms are needed and a Studio which shall be worthy of the instruction given in it. These various necessities imply that the Academy cannot prosper as it should, unless a new and commodious edifice be erected for it.

"Prosper as it should," — *why* should it prosper? Are there any *peculiar* reasons for enlarging its resources and thus quickening its advancement? Many. Some of them are the following:

1. The School has already justified its existence. It has proved itself to be no doubtful experiment. It has developed its power to live. Its age ought to be respected. A tree which is rooted and has flourished for half a century, has a claim for protection. It is by growth, not by manufacture, that a school attains its full value.

2. The Academy is in an educational centre. It derives peculiar advantages from its proximity to the other schools of Andover. On this account, if for no other, it will continue to attract pupils from those families which are interested in Phillips Academy and the Theological Seminary. These pupils will come. It were unwise not to make a worthy provision for them.

3. As the Academy receives a benefit from the neighboring schools, so it confers a benefit upon them. Its prosperity is intertwined with theirs. Every benefaction which it receives it imparts to them. For example, an Art Gallery, as rich as that given to the Ladies' Seminary at South Hadley, would not only be a benefaction to Abbot, but to Phillips as well, and to the Theological Seminary. So the three great Schools in Andover have a common interest in the erection of an Observatory for astronomical investigations. In the early days of Abbot Academy its importance for the neighboring schools was insisted on frequently and earnestly by Leonard Woods, Moses Stuart, Ebenezer Porter, Justin Edwards, Thomas H. Skinner, and B. B. Edwards. Time has verified the prediction of these, its early friends.

4. The social relations of the Academy give it a peculiar value. It avoids the perils of undue seclusion and also of undue publicity. It is in a village, neither too large nor too small, and the scholars are welcomed into families of Christian refinement. Its pupils have the advantages of country life, and yet have access to the Art Galleries, Museums, and Libraries of Boston and Cambridge. They are not collected into a single edifice, but live in three contiguous houses, and thus avoid the monotony which may endanger the physical and mental health.

The perusal of the following History will suggest other reasons for a new endowment of the School. It will remind the reader that at least three hundred graduates of the

Academy have already filled, or are now filling, not only important, but eminently important, stations in our own, or in some foreign land. It cannot be that a school with such a history will be left to languish for want of funds.

When a writer begins a sentence he does not know that he will ever finish it. The foregoing remarks had been already printed; only one concluding remark was to follow; the writer was in the act of penning a few words of gratitude to the authors of the History, when a telegram announced to him that one of the authors had been suddenly called from life. He was compelled, therefore, to suppress abruptly the intended sentence, and to substitute a brief Memorial of the author so unexpectedly summoned from her work. The Memorial cannot be a worthy one, because the necessities of the press require that it be written in haste, and that it be limited to a few pages.

Miss Phebe Fuller McKeen was born at Bradford, Vermont, on the twenty-first of July 1831. At the time of her decease she was forty-eight years old, ten months and thirteen days. She was descended from James McKeen, Esq., a magistrate of the remarkable band which emigrated from Derry, Ireland, to Londonderry, New Hampshire, in the Spring of 1719. He was connected by marriage with the family of the Rev. James McGregor, the first minister of the Londonderry church. Many descendants of this colony have become eminent in our land; some of them, as Rev. Dr. Rufus Anderson and Dr. Samuel H. Taylor, have been conspicuous in the Schools of Andover. The imagination of Miss McKeen was early stimulated by the thought of her alliance with this brave company of "Scotch-Irish" emigrants. The first President of Bowdoin College, Dr.

Joseph McKeen, was one of her admired relatives who descended from this company. She was inspired to aim high, and to work well by the example of her father, the Reverend Silas McKeen, D.D. For more than half a century he was a faithful pastor; about forty-three years at Bradford, Vermont, and about nine years at Belfast, Maine. He was a singularly diligent scholar, a prominent author, a solid preacher, active in the Charitable Societies of his day, and particularly zealous in enterprises for the religious training of both men and women.

The story of his household is important as illustrating the influences of a rural parsonage in New England. It was a household of educators. The two eldest daughters were accustomed in their youth to read the Greek Testament with ease. One of them became a teacher in the Academy at Gorham, Maine; afterward in the Academy at Belfast, Maine; subsequently in the Academy at Meriden, New Hampshire. The fifth daughter was an accomplished instructor in the Academy at Haverhill, New Hampshire; afterward in the Academy at St. Johnsbury, Vermont; subsequently, and for several years at the Mt. Holyoke Ladies' Seminary. She was endued with a true poetic genius. Some of her poems deserve to be perpetuated. She pursued her classical studies, *pari passu*, with her brother until he entered the Sophomore Class at Dartmouth College. This brother was graduated with honor at Dartmouth, but like three of his sisters was called to an early grave.

The subject of this Memorial was the youngest of her father's family. In her girlhood, as in her womanhood, she was characterized by a sweetness of temper and a sprightliness of mind and manners. In her ninth year she was bereaved of one sister, in her fourteenth year, of a second; in her nineteenth year, of her only brother; in her eighteenth year she lost her mother, whose death was the result of an

excruciating accident. This early discipline left a deep impress on the sensitive nature of Miss McKeen. It did not repress her vivacity; it rather quickened her benevolence. At the age of sixteen or seventeen she had consecrated herself to the service of her Redeemer, and she now felt a new impulse to make her life worth living. She first became a teacher at Haverhill, New Hampshire, afterward in the Academy at Peacham, Vermont. She developed a genius for her work. Her delight was in moulding the minds of her pupils, especially in winning them to the love of true virtue. For about three years she was associated with one of her sisters in teaching at the Mt. Holyoke Seminary, and during the next three years she was associated with another of her sisters, Miss Philena McKeen, as an assistant instructor in the Western Female Seminary at Oxford, Ohio.

In 1859 she was called to be the first assistant teacher in the Abbot Academy at Andover. Here for twenty-one years she has found a home, the more pleasant to herself because useful to others, the more useful to others because pleasant to herself. Few persons have combined more fully than she did, her happiness with her duty. The number of the Abbot pupils more or less directly under her influence has been more than thirteen hundred. She has been a teacher twenty-eight years, and in all her schools the number of pupils who felt the impress of her mind must exceed fifteen hundred. Perhaps it is too much to say that all her pupils were, but it is not too much to say that they ought to have been, her friends. She bore them daily on her heart. She commended them in secret to her God.

Her mind was versatile, as well as active. Her thoughts were not confined within the walls of her school-room. She wrote various Essays for the secular and religious newspapers. Some of her Articles—especially her patriotic words published during our civil war—were copied and

recopied from one journal into another. In 1872 she published a volume of three hundred and twenty-five duodecimo pages, entitled "Thornton Hall." In 1875 she published another volume, containing four hundred and eighty duodecimo pages, entitled "Theodora." Both of these works have been reprinted in England. In 1876 she published a third volume, of a hundred and eighty-seven pages, under the title of "The Little Mother and her Christmas." Throughout all her writings are seen the marks of her liveliness, vigor, high aspirations, delicate and pure sentiment. They contain many exquisite descriptions of natural scenery, and breathe the tender spirit of her religion.

In 1875-76 she visited England, Scotland, Ireland, Switzerland, France, Holland, Belgium, Germany, and Italy. She revelled in the Art Galleries of Rome, Florence, Bologna, Venice. Her written descriptions of the pictures and statues, the palaces and cathedrals, the Italian skies and the Swiss mountains, would form an instructive volume. Her chief delight, however, was in the classical associations of the lands which she visited; in the ancient monuments, the ruins of old temples and theatres, the homes of departed heroes, patriots, and scholars; in all the scenes which could illustrate the literature of Rome or Great Britain. She travelled as a scholar. She had prepared herself for her European tour by reading the best volumes on history and the fine arts; and, again, her observations of European scenes prepared her to re-peruse these volumes with new appreciation and delight. She put a large capital into her journeys, and thus derived from it a large interest, and the interest redoubled the capital, from which she drew stores of wealth for her scholars.

She took her foreign tour in company with her sister, the Principal of the Academy. The two sisters have been associated as instructors twenty-four years. Neither could be

understood without the other. They involved, rather than complemented each other. Their union of mind and heart appeared to be something magical. It reminded one of Akenside's description :

" 'T was thus, if ancient fame the truth unfold,
Two faithful needles, from the informing touch
Of the same parent stone, together drew
Its mystic virtue, and at first conspired
With fatal impulse quivering to the pole;
Then, though disjoined by kingdoms, though the main
Rolled its broad surge betwixt, and different stars
Beheld their wakeful motions, yet preserved
The former friendship, and remembered still
The alliance of their birth: Whate'er the line
Which one possessed, nor pause nor quiet knew
The sure associate, ere with trembling speed
He found its path, and fixed unerring there."

"Neglect not the gift that is in thee." These were the words which seemed to be constantly addressed to Miss McKeen. She heeded them well. In the house and by the way, at the White Mountains and among the Adirondacs, on the ocean, and on the land, her heart turned to Abbot Academy, and she was storing her mind with suggestions for her work. She lived for it.

In the school-room she was distinguished for her clear thought and definite expression. She knew what she meant to say, and said it. As a critic of the English language she was exact, and few Professors in our Colleges are more precise teachers of the Latin. She looked through the details of language to its principles, and had the rare power of interesting her pupils in the thought while she explained the vehicle of it. Her taste also was delicate and accurate. She had an eye for the beauties of nature and art. Her criticisms on painting and sculpture were clean cut. Of poets and orators, novelists and historians, her appreciation

was fine and discriminating. In her philosophical studies she was quick and keen, sometimes profound. Not many professional men have understood more clearly and admired more heartily the writings of the great theologians.

She was an enthusiast in study, and thus imparted an enthusiasm to her pupils. She was original in her thinking, and her originality enkindled in others a love of thought. She was enterprising. The present volume is a monument to the resolute and progressive spirit of her sister and herself. Tracing the history of the Academy we can detect her influence, as a stream winding through a landscape and adorning it with lines of verdure. She was courageous. She inherited bravery from the old Scottish clansmen; she made it rational by her communion with the great truths of the Bible. She united a sisterly affection for her scholars with a kind of maternal authority over them. She was mild and genial; but if her duty required her to act as a disciplinarian she could be firm and intrepid. Her conscience was fortified by the thought that the blood of the old Covenanters flowed in her veins, and the McKeens and the McGregors stood untterrified at the siege of Derry. She tempered her resolution with an habitual gladness; she respected the laws of wit and merriment; she illustrated in her daily life the remark of Thomas Aquinas: "Joy is the necessary companion of virtue; and to be truly virtuous we must do good with rejoicing; and for this reason, that were virtue melancholy we could not endure it long." Her physical system was frail, but she worked with the energy of one who never felt the inroads of disease. Her friends noticed in her the signs of pulmonary consumption, but she bore herself with fortitude and heroism. The death of her sisters and brother pre-intimated to her the manner of her own departure; but she looked through the course of suffering which seemed to be mapped out for her and felt no fear.

Her delicate frame was lighted up with love and trust. Her countenance was radiant with joy in God. When others were despondent her eyes beamed with hope. Her motto seemed to be: "I know whom I have believed."

Her associates persuaded her to spend the last winter in the city of Baltimore, and thus avoid the inhospitable climate of New England. She passed a pleasant winter with a noble-minded friend, a graduate of Abbot Academy. On the first of June she wrote her last paragraph in her journal, and began it with the words: "To-morrow I start for home." She referred, of course, to her earthly home. She had no anticipation of rejoining soon her father's family in heaven. On the second of June she entered the rail-car for her long journey. Her companion on the journey was the friend and pupil who had entertained her during the winter. She expected to ride during the entire night of Wednesday, and on the next day to leave Boston for Concord, New Hampshire. Before she lay down to sleep in the palace car she repeated aloud the words of her favorite Psalm: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." This Psalm was the expression of her habitual trust. If she had foreseen the hour of her death she might have repeated the same words, with the same composure. She sent no message to her friends; they needed none, and she was expecting to meet them in the morning. She

uttered no parting instructions ; her life had been a lesson fit for continued study. In fact, though she was not aware of it, she had nothing to do but to die. When the cars had arrived at Jersey City, had left the railroad track, had been put on the transfer-boat, and were moving quietly over the waters to the Harlem depot, she seemed to enjoy the repose of the sail, and fell into a gentle sleep. After this tranquil hour the rumbling of the cars on the railroad recommenced ; she had again started for her New England home ; and at five minutes before one o'clock on the morning of Thursday she started for her home in the heavens. She crossed the river of death in uninterrupted peace. She died on a spot where perhaps no one ever had died, and perhaps no one ever will die. "No one knoweth" the exact place of her departure. Some of her pupils, coming and going, will cross the line from which she ascended, and will not think of it. They will only know that she was calm and serene when she met the king of terrors in the solitude of the night. Only three of all the persons on the railroad train had any suspicion that one of their number had left them for her upward journey.

The Principal of Abbot Academy left Andover on the morning of Thursday to greet her sister. With a buoyant heart she entered the appointed hotel, but her sister was not there. The body lay in the sleeping-car. The Principal had expected to journey with the invalid from Boston to Concord, New Hampshire, on the afternoon of Thursday ; but she journeyed with the lifeless remains to the old Bradford home. For a few hours the remains rested in the church, and on Friday were laid in the burial yard of the revered household. The services at the funeral were impressive. The early friends of the loved one gathered around the delicate form with tears and sobs. They thought of the father and mother, the sisters and brother who had once been the delight of

their town. In the sermon preached at the funeral of her brother who died just thirty years before her, Dr. Lord, the President of Dartmouth College said: "What have we that we have not received? Our young friend had a fine intellect, but God gave it to him; and a believing heart, but it was the product of the Holy Spirit; and sound principles, but they were instilled into him out of the Holy Scriptures; and an ardent thirst for good things, but it was because a divine power had attended him to the great source of light and life.—Wherefore I praise not him, but God." Amid all the toils and all the successes of our departed friend, amid all her wealth of gifts and graces, the honors paid to her and the praises reserved for her, it seemed to be the uniform language of her heart: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake."

ANDOVER, June 1880.

HISTORY OF ABBOT ACADEMY.

I.

1828—1829.

ABBOT ACADEMY was incorporated by Act of Legislature, February 26, 1829.

For the education of young men, Harvard College had then been in operation almost two hundred years; Yale more than a century; Dartmouth was sixty years old, and Phillips Academy had just passed its half-century. Meanwhile the education of girls had been too much forgotten.

During the winter of 1749 the Moravian Brethren had established the Seminary at Bethlehem, Pennsylvania. It is worthy of note that nine years after their first permanent settlement in this country these Heaven-taught disciples of Zinzendorf provided a school for the education of their daughters, where they were instructed not only in arithmetic, geography, history, and the spinet, but in spinning, knitting, and weaving. Their historian pictures the wheels and distaffs arranged along the heavily-pannelled room, and the little spinsters, seated on wooden settles, in snow-white caps and ruffled vandykes, with busy fingers twisting the yielding flax, while an enlivening chorus was timed by pattering treadles worked by rows of tiny feet, glittering with well burnished buckles. Even Washington selected from their industries blue stripes for his lady and stout woollen hose for himself, and pronounced the school at Bethlehem "the first domestic manufactory of the land."

In 1815 the Rev. Joseph Emerson "set himself systematically to the great enterprise of reforming and elevating the system of female education." He raised the standard and enlarged the curriculum in use; but he met with much opposition, some contending that woman's mind was incapable of high culture, and others, that, though equal to the task, she would by it be unfitted for her special duties in life. Mr. Emerson tested and proved his theories by the noble work done in his seminaries in Byfield, Saugus, and Wethersfield.

In 1823 a charter was obtained for Adams Academy, at Derry, N. H., and the school was opened the following year by Miss Zilpah P. Grant, afterwards Mrs. William B. Bannister, assisted by Miss Mary Lyon. Five years later these ladies accepted an invitation to start a female seminary at Ipswich, Mass. For many years these two academies were very efficient in the advanced position which they had taken. Although the school at Ipswich has come to an end, the quickening influence of Mrs. Eunice Caldwell Cowles will be endless.

In 1836 Bradford Academy, till that date a mixed school, limited its work to girls, and Miss Abigail C. Haseltine stamped her heroic character upon the women of her age.

In a recent lecture Joseph Cook said, "Andover has founded several new institutions. Under the elms, on the hill in Andover, is a study in which a prayer-meeting was once held weekly, to devise ways and means of doing good. There originated the first religious newspaper. There began its existence an American Tract Society, which now sifts its printed counsels, like the dew, over a hemisphere. There, in imitation of a Scottish custom, was instituted the American Missionary monthly concert of prayer, in response to the wants of an American Missionary Society, also originating in Andover, and on whose operations now the moon goes

not down by night nor the sun by day. There had its birth the American Education Society, which to-day rings its college bells all the way from Niagara to the Yosemite. There was commenced the American Temperance Society, which in our crowded great cities has before it a work of which even wakeful eyes do not yet see more than a glimpse of the importance."

As was natural, the first incorporated school for the higher education of girls in this Commonwealth had also its parentage in Andover.

One day, about the middle of February, a little more than fifty-one years ago, the attention of the passer-by was arrested by the following poster :

NOTICE!

Those persons who feel favorably disposed toward the establishment of a FEMALE HIGH SCHOOL in the South Parish of Andover, are requested to meet at Mr. James Locke's, on Tuesday evening next, the 19th inst., at 6 o'clock, P.M.

Andover, Feb. 15, 1828.

In obedience to the call, a goodly number of citizens met, upon the evening appointed, at the house now occupied by N. W. Hazen, Esq., at the southwest corner of Maine and Locke Streets.

Their favorable disposition is proved by the result: they not only voted that it was desirable that such an institution should be established in this place, but immediately proceeded to work to that end. A Committee was appointed to report, in a fortnight, upon the selection of a desirable site, the erection and cost of a suitable building, the most promising method of raising necessary funds, the earliest and

the shortest period practicable for the execution of the whole. At the time set the Committee promptly reported : That the lot belonging to Dea. Amos Abbot, nearly opposite Locke's Hotel, be purchased ; that the building be of brick, and two stories high ; that the funds be raised by subscription ; that the school should be put into the care of Trustees, who should then be chosen.

This original Board of Trust was composed of seven men :

Rev. Milton Badger, pastor of the Old South Church, afterwards so long and honorably known as Secretary of the American Home Missionary Society.

Rev. Samuel C. Jackson, pastor of the West Parish Church, who proved his devotion to the enterprise by fifty years of fidelity.

Samuel Farrar, Esq., Treasurer of Phillips Academy.

Hon. Hobart Clark, State Senator.

Mark Newman, formerly Principal of Phillips Academy.

Amos Abbot, afterwards Member of Congress.

Amos Blanchard, who was succeeded in later years by his son, Rev. Dr. Amos Blanchard, of Lowell.

The last three were at the time deacons in the Old South Church at Andover. The first two names on this list, now so venerable, were then just beginning to be honored. Both the young pastors, Jackson and Badger, had been ordained less than a year when they proved their intelligent interest in their young parishioners by helping to found this academy.

Ten days after its election this Board held its first meeting, March 14, 1828, at Dea. Blanchard's, in the house now occupied by Mr. Edward Taylor, on Main Street. In full flush of hope, it was

"Resolved, That the way is prepared for us to proceed, in execution of our trust, to erect a Female Academy in this place."

Accordingly the apportioned work was cheerfully taken up. Drs. Jackson and Badger and Esq. Farrar were to draft a Constitution, and Messrs. Clark and Newman were to serve as a Building Committee. The site first recommended was fixed upon, bought, and fenced in.

A letter recently received from Mrs. Emily J. Adams Bancroft, daughter of Principal Adams, Phillips Academy, supplies a missing link here. She writes: "It was the determination to locate the new academy on Main Street; but many of the mothers were dissatisfied, as this was the street most frequented by 'Theologues and academy boys.' My mother and Mrs. Stuart consequently drew up a petition, requesting a change in location. Elizabeth Stuart and I circulated said petition. When we had received a sufficient number of signatures it was handed to the Trustees, who, considering the 'formidable objections,' decided not to erect the building upon that spot."

Four months later, was submitted and accepted, the following

Constitution.

"Pursuant to the authority vested in us by the foregoing subscription, and in execution of the trust thereby committed to us, We, Mark Newman, Milton Badger, Samuel C. Jackson, Samuel Farrar, Amos Blanchard, Hobart Clark, and Amos Abbot, all of Andover, in the County of Essex, and Commonwealth of Massachusetts, have proceeded to frame a Constitution for the perpetual government of the Female School or Academy endowed and intended to be established by the said subscription, which Constitution is in the following words, which we hereby adopt and establish as the basis of said Academy, and as containing the fundamental rules for its regulation in all future time.

"The Board of Trustees shall consist of not more than nine nor less than five members, all of whom shall be pro-

fessors of religion of the Congregational or Presbyterian denomination. They shall meet once in every year, on such a day as they shall appoint, also upon special occasions when called thereto as hereafter directed; and a major part of the Trustees shall, when regularly convened, be a quorum, of which quorum a major part shall have power to transact the business of their trust. The said Board shall perpetuate its own body by filling all vacancies.

"There shall be chosen annually, by ballot, a President, Clerk, and Treasurer, as officers of the trust, out of their own number, who shall continue in their respective offices till their places are supplied by a new election; and upon the decease of either of them another shall be chosen in his room at the next meeting.

"The President shall give his voice and vote in common with any other member; and whenever there shall be an equal division of the members on any question it shall determine on that side whereon the President shall have given his vote; and in his absence at any meeting of the Trustees another shall be appointed, who shall be vested with the same power during such absence. He shall call special meetings upon the written application of any two of the Trustees for that purpose.

"The Clerk shall record all votes of the Trustees, inserting the names of those present at every meeting. He shall keep a fair record of every donation, with the name of each benefactor, and the purpose to which it is to be appropriated, if expressed. If he shall be absent at any meeting of the Trustees another shall be appointed to serve in his room during such absence.

"The Treasurer shall keep fair and regular accounts of all monies received and paid by him, and his accounts shall be annually audited by a committee of the Trustees appointed for that purpose. He shall also, if required, give bond for

the faithful discharge of the duties of his office, in such sum as the Trustees shall direct, and with sufficient sureties.

“The Trustees shall appoint such Principal Instructor, whether male or female, and such assistants, in and for the service of the Academy, as they shall judge will best promote its usefulness, and as its funds may permit. They shall also have power to remove any instructor or assistant when, in their judgment, the good of the school requires it.

“The Principal Instructor, whether male or female, shall be a professor of the Christian religion, of exemplary piety, of well-bred manners, of a cultivated taste, of a natural aptitude for government and instruction, and of good natural and acquired abilities.

“It shall be the duty of the Trustees, at least as often as once a term, either as a Board or by a Committee, to visit the Academy, and inquire into the state of the school, the conduct of the instructors, the proficiency of the students, and to suggest such means as they think proper for improving the system of female education. The Trustees shall also determine the qualifications requisite to entitle youth to an admission into this Seminary.

“As the manners and improvement of the scholars are liable to be much affected by intercourse with the families in which they board, and as it is important that they should be conversant with persons of good character only, no member of the School shall be permitted to board in any family which the Trustees disapprove.

“The Principal Instructor, whether male or female, shall, in the management of the School, conform to the regulations established by the Trustees, and shall have power from time to time to make such other consistent rules as shall be found necessary for the internal management of the School, which rules shall always be subject to the revisal and approbation of the Trustees.

"The primary objects to be aimed at in this School shall ever be to regulate the tempers, to improve the taste, to discipline and enlarge the minds, and form the morals of the youth who may be members of it. To form the immortal mind to habits suited to an immortal being, and to instil principles of conduct and form the character for an immortal destiny, shall be subordinate to no other care. Solid acquirements shall always have precedence of those which are merely showy, and the useful of those which are merely ornamental.

"There shall be taught in this Seminary Reading, Spelling, Chirography, Arithmetic, Geography, Composition, History, Geometry, Algebra, Natural Philosophy, Grammar, etc., Astronomy, Sacred Music, and such other Sciences and Arts, and such of the languages, ancient or modern, as opportunity and ability may permit, and as the Trustees shall direct.

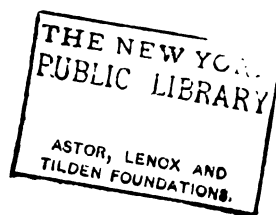
"Trusting to the All-wise and Beneficent Disposer of events to favor this our humble attempt to advance the cause of human happiness, we humbly commit it to his patronage and blessing.

"In witness whereof we have hereunto set our hands, this Fourth day of July, in the year of our Lord, One thousand eight hundred and twenty-eight."

MARK NEWMAN,	AMOS BLANCHARD,
MILTON BADGER,	HOBART CLARK,
SAMUEL C. JACKSON,	AMOS ABBOT.
SAM'L. FARRAR,	

Thus it appears that Abbot Academy was projected and founded in the name of Christ, and that its work was to be carried on in a constant recognition of a future state of existence.

What was done on paper and in council went smoothly; it was easy to "Resolve that the time had come," etc., and





ABBOT ACADEMY, REAR VIEW.

further to "Resolve that funds be raised," etc.; but the Building Committee found it quite another thing to raise those funds. Consequently, after listening to their first Report, the Board voted that it was not expedient to erect a building for a Female Academy upon their present plan, with their present means.

Man's extremity proved to be God's opportunity. At a second meeting upon the same day, July 24, 1828, "important information" was communicated.

Dea. Mark Newman generously offered a good building-lot of one acre, upon School Street. Furthermore a donation of \$1,000 was pledged by Mrs. Sarah Abbot, to be paid at her decease. Esq. Farrar was ready to advance the money upon this security. Gratefully, it was voted to take a deed of Dea. Newman, and institute measures forthwith for the erection of the building, according to a plan furnished by Mr. Goddard, Principal elect.

Mr. David Hidden, of Newburyport, had been called to Andover by his townsman, Mr. Bartlet, to work upon one of the halls of the Theological Seminary, and Dr. Porter's mansion, now the residence of Prof. Phelps. He contracted for the new academy, and called to his assistance Mr. William Saunders, of Cambridge, who claims the honor of making the columns which support the front portico. The roof was raised on the 28th of October, 1828. The finished building, with its fine proportions and classic porch, was the pride of the town.

The back piazza and the dome were added at much later periods; the former, during Mr. Farwell's superintendence, the latter, to accommodate the new telescope, in the Summer of 1875.

The story of this critical moment in the infancy of Abbot Academy was delightfully told by Prof. Park, in his Address

to the Graduating Class of '78, which we give, as taken down by stenographers at the time.

YOUNG LADIES OF THE SENIOR CLASS OF ABBOT ACADEMY:

"All my remarks at this time may be compressed into one sentence: Our course of life is largely influenced by small and obscure events; events so small that they are obscure; so obscure that they are generally unnoticed. Little things form the character, and character gives importance to little things. You remember the saying of Michael Angelo: "Trifles make perfection; but perfection is no trifle." Sometimes a broad stream may be traced up to the few drops of water which flow together on the summit of a mountain.

"That incorruptible magistrate, Judge Daniel Appleton White, of Salem, Massachusetts, was accustomed to remark that his entire history was modified by a single sentence which he uttered on the day of his graduation, at Cambridge. That sentence implied his disbelief in the orthodox doctrine of human depravity. Before he uttered that sentence he had accepted the office of assistant instructor in Phillips Academy. The founder of the Academy sat on the Commencement stage, heard the sentence, and seemed to think that a disbelief in total depravity disqualified a man to be an assistant instructor in a school for the male sex. He informed the young orator that if he should receive an offer to a more lucrative office elsewhere, and if he should desire to obtain a release from his engagement at Andover, he could obtain it. This hint was sufficient. Mr. White abandoned his engagement at once; and his subsequent career, although eminently useful, was conspicuously different from what he supposed it would have been if he had not uttered that one sentence in his Commencement Oration.

"As soon as he resigned his office, he was requested to name a man who would fitly supply his place. He named his intimate friend and college classmate, Samuel Farrar.

Mr. Farrar came to Andover, expecting to reside here not more than a twelvemonth. He did reside here more than sixty-three years; was a Trustee of the Theological Seminary forty-four years; the Treasurer of it thirty-eight years; the Librarian thirty-three years. If a man ever lived whose eminent usefulness depended upon fidelity in little things, that man was Samuel Farrar. By his punctiliousness in all his duties, the smaller as well as the larger, he became a benefactor of ministers at home and missionaries abroad; of Normal Schools, Colleges, and Theological Seminaries.

"When Mr. Farrar entered on his office in the Academy he was at once received into the household of Judge Samuel Phillips. Here he met the woman who afterwards became a founder of the Theological Seminary, and whose portrait now graces our Brechin Hall. Her chief honor did not lie in her munificence to the Seminary, but in the daily and hourly and little kindnesses of her life. Mr. Farrar witnessed her unobtrusive ways. He enjoyed her unostentatious charities. He treasured up one sentence, and then another, which fell from her reticent lips. He looked up to her as to a mother. In the sermon delivered at her funeral, in 1812, he was addressed as one of the chief mourners — as if he had been her son. She had been his model for womanhood. It seemed to be the desire of his heart that every young lady should become like Madame Phillips. For fifteen years after her decease he cherished an habitual interest in the higher education of your sex.

"Toward the end of these fifteen years a lady, who had been the life-long friend of Madame Phillips, came to him, and asked: "What shall I do with my surplus funds?" He answered: "Found an Academy in Andover for the education of women." This one sentence did the work. Mr. Farrar was a technical lawyer. He was an incorrigible arithmetician. He was absorbed in the keeping of accounts.

He was devoted to rigid method and exact order. He was constitutionally free from romance. But he had been electrified by Madame Phillips; he was a conducting wire from her to the heart of her friend, Madame Abbot; and the electric spark enkindled the Abbot Academy, which for well-nigh fifty years has been a burning and a shining light. One sentence started him from Cambridge to Andover; one sentence started the endowment of our Academy. The monetary foundations of the School were laid in the humble estate of a woman; one man raised his finger to lay them there, and that man had been inspired by the modest utterances of a woman;—but that woman was a queen.

“As this Institution arose from obscure incidents, so it has continued its usefulness in unpretending ways. Within the past year it has gained the ownership of the grove in the rear of its halls; and that modest grove is a symbol of the character of the school. The grove sprang from small seeds. Many persons feel its influence, but not distinctly enough to recognize it; and many recognize its influence, but not clearly enough to speak of it. It has an educating power, whether perceived or unperceived. As the noiseless dew distils upon the grove, so the grove secretly nurtures the taste of many who rest their eyes upon it. It is of an untold value as an ornament to the town. It skirts and adorns the grounds of Phillips Academy, and indicates that the two schools are the “support and ornament of virtue’s cause.” Year after year, for more than half a century, in the early days of spring the grove has begun its work, and sent out its buds and leaves to gladden the summer days; but has done all in silence. Year after year, for more than half a century, in the last days of autumn the grove has let fall its golden treasures lest the winds of winter should harm its fair proportions; but has done all in solemn stillness, leaf by leaf. So, for well-nigh fifty years, the School has performed its

work in a modest way; it has attracted meditative pupils to its shades, and by line upon line, here a little and there a little, has formed the character of women who have adorned the circles in which they moved.

“Into the goodly company of these alumni of the Institution you are now to be admitted. On this last day of your history in this school you are called to remember, that humble virtues bloom out into rich fruits. On the last day of the world’s history you will see that honors too lofty to be comprehended emanate from duties too lowly to be remembered! ‘When saw we thee ahungred and gave thee meat? When saw we thee athirst and gave thee drink?’—these will be the questions relating to duties performed not in the splendid palace, where men are clothed with purple and fine linen, but in the obscure cottage, perhaps in the darkened cell, where live and suffer the disciples of Him who unites himself with even the least of the little ones who call on his name. That you, young ladies, may be prepared for the day when your fidelity in the minor duties of life will receive a great and high reward, is the prayer of the Trustees, who now instruct me to give you these Diplomas, as testimonials of our esteem for your worth.”

In a note to this address, the author of it has added the following remarks: “The address is not to be understood as implying that Mr. Farrar was the only person who, without conference with any other, planned the establishment of a Ladies’ Academy at Andover. Dr. Samuel C. Jackson had, from his childhood, been familiar with schemes for the higher education of women. His father and mother, in their table-talk at the Dorset parsonage, had manifested their enthusiasm for such schemes. He had listened to their conversation, and had caught their spirit of enterprise. He brought it to Andover. He was probably more active than any other man in persuading the citizens of this town to exert them-

selves in behalf of the Academy. He was foremost in securing its Act of Incorporation. The history of the Academy illustrates the oft-repeated remark, that important inventions, discoveries, theories, have more than one originator. There has been erected on Boston Common a monument in commemoration of the discovery of Sulphuric Ether as an anaesthetic. Two citizens of Boston had claimed the honor of making this discovery. 'Was the monument raised for Dr. Jackson or for Dr. Morton?' was the question put to a noted author, who replied: 'To e[i]ther.'

The building was insured and pledged to Esq. Farrar as security for the thousand dollars which he had advanced.

On application, the school was incorporated by Act of Legislature, under the Name of "Abbot Female Academy," February 26, 1829.¹ The Trustees voted, in their corporate capacity, to ratify and confirm all their past official acts.

Mrs. Sarah Abbot, the founder, shared the blood of the family to whom the two Phillips Academies owe their existence. Her grandparents were George Abbot and Mary Phillips, sister of Rev. Samuel Phillips, the first pastor of the South Church. It is recorded of them: "They were righteous and devout Christians, and greatly respected for their piety and virtue; their children were well trained." Their son, George Abbot, married Hannah Lovejoy, and of this couple it is said in the Abbot Genealogy, "They were esteemed for their moral worth and Christian character."

Their daughter Sarah was born October 3, 1762. She married Nehemiah Abbot, first Steward of the "Divinity College," as it was then called. Her life was secluded, her education limited, her habits more than frugal. She had no children to cherish her memory or broaden her influence. But for this one act of wise liberality she might have sunk

¹ For the Act of Incorporation, see Appendix.

into oblivion, with scarce a circling ripple to mark her disappearance from the living. But now this quiet woman lives again in countless homes. Her hidden existence finds its fruitage in the intense activities of mothers, authors, and teachers, whom she has blessed with a culture she never enjoyed. From Maine to Japan she is alive and at work. Truly she made for herself with the mammon of unrighteousness, friends who should receive her into everlasting habitations.

II.

1829-1842.

The first Principal of Abbot Academy, Mr. Charles Goddard, was a gentleman of fine presence and courtly manners. His father was Dr. John Goddard, of Portsmouth, N. H., and his mother, Mary Langdon, was the daughter of Dr. Samuel Langdon, once a President of Harvard University. He was born at Portsmouth in 1797.¹

The School was opened May 6, 1829. The upper story of the building was not then finished; but a large, central room upon the first floor, into which the front door directly opened, with a recitation room upon the north side for the children, and a corresponding room upon the south side for the older scholars, furnished ample accommodation for the seventy eager girls who gathered upon that historic occasion,—the birthday of Abbot Academy. Many of them, through the vicissitudes of fifty years, have cherished vivid recollections of that eventful May morning.

Mrs. Sarah H. Flagg Sheldon writes: "Eliza and Esther Gould, my oldest sister, and I started off the first day of school, with my father for protector, wearing little pink gingham calashes, with a bridle attached, to keep them on."

Others speak of the curtesy by which they respectfully expressed the morning salutation, as they passed Mr. God-

¹ After leaving Andover, in 1831, Mr. Goddard conducted for about two years a private school for young ladies in Boston, and then for some time a similar one in Northampton. In 1841 he became cashier of the Boston and Lowell Railroad, and retained that position for twenty-four years. He is now living at Brookline, Mass., in feeble health.

dard's desk, and of the school as standing "on line" during prayers, facing their teachers, who also stood at their respective desks. Entering by the front door, Mr. Goddard's desk was directly against the window at the left, and that occupied by his assistants was in front of the corresponding window at the right.

One remembers that she was "the first called to speak with the Principal," as names were recorded alphabetically; she adds, "Sarah Abbott sat at my right and Henrietta Jackson at my left." Among the names entered upon the school-roll were Woodses, Stuarts, Adamses, Emersons, Murdocks, Kidders, Flaggs, Goulds, Marlands, Fries, with Abbotts and Holts in goodly array.

Mrs. Harriette Woods Baker writes: "I was nearly fifteen when I, with four sisters and a cousin, set out for the new and beautiful Academy founded by Mrs. Nehemiah Abbot. It was a great era in our lives. For years Andover had been famous for the education of boys and men, but advantages for girls must be sought elsewhere; now a handsome and convenient building had been erected. The teachers were especially adapted to their calling. Certainly, on this fine spring morning everything in connection with this temple of learning seemed suited to the month of May flowers.

Mr. Goddard, the Principal, a tall, fine-looking man, occupied one desk, and the three lady assistants — Miss Goddard, niece of the Principal, Miss Le Row, and Miss Payson — the other. How vividly the whole scene comes back to me! — the large schoolroom, the shining new desks, with the stools behind; — how impressive I thought the address of our Principal to his new scholars! how it fired my ambition, and made me resolve to improve well the advantages provided by the munificence of my old friend, Mrs. Abbot. After the usual devotional exercises and the address, the pupils were examined and arranged in classes. During the year which

followed I woke up wonderfully, and enjoyed my studies exceedingly. To this day I remember some of the illustrations Mr. Goddard used in rhetoric. I had always disliked arithmetic, but now I became enamored of mental arithmetic, and carried my Colborn's Sequel back and forth from school, trying to puzzle my father and brothers over the examples I had conquered. I also studied geometry, and liked it; a little leather-covered book, called Linear Drawing, with a description of the various classes of architecture, has been of the greatest practical benefit to me since. It was an excellent school, and I made more rapid progress than during any previous year of my life."

Another of those school-girls, Mrs. Catharine Dickenson Sweetser, writes: "In imagination, I am at my old seat with Catharine Swift at my side and Mr. Goddard at his desk, where the pretty Miss LeRow—one of the teachers—is asking him some question, and lingering longer than we girls think necessary; all of which is explained in the future, when she becomes Mrs. Goddard."

Mrs. Margaret Woods Lawrence says: "Mr. Goddard, as I remember him, was rather above the medium height, of pleasing countenance, and gentlemanly address; he wore whiskers, a rare appendage in those days, and was extremely nice in his toilet. As I recall him, he was of an excitable temperament, though self-controlled. I think he was popular with his pupils."

In a delightful letter of reminiscences by Mrs. Mary Ann Durant Bullard we read: "Mr. Goddard was a gentleman of great courtesy and affability. His refined and polished manners were a constant surprise to those of us who had formed our ideas of the male teacher by the average master of those times. Of course, we of the primary department never recited to Mr. Goddard, so I can say nothing of his teaching; but I know that we little girls quite worshipped

the man, and carefully hoarded for the delectation of each other whatever pleasant words he might bestow. Miss Payson, who presided over the primary department, was a model of gentleness and sweetness; a teacher who, so far as possible, made all our tasks a pleasure. I well remember her pains-taking in geography, which we learned mainly by drawing maps. When we felt ourselves most secure in the possession of this charming teacher, the Rev. Morris White, a clergyman of Southhampton, after the manner of clergymen, asserted a claim, which took her from us to grace his home."

The German language was taught by William Gottlieb Schaufler, a native of Germany, then lately entered at the Theological Seminary, whose remarkable history and almost weird power over his flute, had already attracted much personal interest, and whose after career is the glory of the church.

"It was the general opinion at that time that the advantages offered by Abbot Academy were very superior to anything in that region, and the building was considered very commodious and elegant."¹

Mr. Goddard had rented the building, and taken the school at his own risk. At the end of two years (1831) he addressed to the Trustees the following communication:

"Gentlemen, The Abbot Female Academy has now been in operation about two years, and the result has proved to me that it cannot be made a sufficient source of income; indeed, a far greater degree of prosperity than has yet attended it would be necessary to balance arrearages. The want of boarding accommodations, and the necessity of suspending the operations of the school for a third part of the year, which was not anticipated, I conceive to be among the causes which have injuriously affected the interests of the school. You will not, then, Gentlemen, be surprised that I

¹ Letter of Mrs. Catharine Dickenson Sweetser.

should wish to be freed from the obligations of my contract. By acting on this communication as early as convenient you will confer an additional favor upon

Yours respectfully,

CHARLES GODDARD."

Feb. 16, 1831.

Mr. Samuel Lamson¹ was invited to the chair thus vacated, and was offered the use of the building free of rent till the income of the school should reach eight hundred dollars clear of expenses, after which he was to be accountable for rent according to the amount of excess.

Mrs. M. D. Bullard has sketched an interior view of the school at this time; she writes: "Mr. Lamson was a man of most grave demeanor, and his face indicated that he looked chiefly on the solemn side of life. Dignified, quiet, and slow in speech and action, his manner was quite in contrast with the wide-awake, and often sportive, manner of Mr. Goddard. He had much enthusiasm as a teacher, and was dissatisfied with anything short of the best and most conscientious work of which his pupils were capable. His discipline was exacting, if not severe, and small offenders often felt burdened with very great sins, as they listened to his frequent and serious discourse on 'wasted opportunities.' Indeed, so convinced and convicted were we often by his vivid portrayal of our offences, that we could not rest until, by penitent notes, we had implored his forgiveness and promised amendment. Of all the teachers I have known, no one knew so well as he how to reach the conscience in matters generally considered too trivial to be referred to it at all. Mr. Lam-

¹ Mr. Lamson was a graduate of Bowdoin College, in the Class of '28. He spent one year in the Theological Seminary at Andover, with the Class of '26. He was Principal of Abbot Academy, from 1832 to 1835, and afterwards preached, for short periods, at Brighton, Tewksbury, and Nashua, N. H. His later years were spent in New York, or its vicinity, and he died in 1864, aged 57.

son gave many advisory talks on a wide range of subjects, and set apart half an hour every day, generally following the morning recess, when pupils were allowed to pass in written questions to him upon any subject on which they desired information. I think we all looked forward to this half-hour as a rare entertainment; it seemed to us younger ones such a privilege to be allowed to mingle our humble questionings with those of the oldest young ladies in school. The study of Latin had been commenced by a very large number at the beginning of the school; but by the time we were ready to take Greek only four were left. Mr. Lamson was our sole teacher in Latin and Greek, and I remember him as very faithful and very critical. There is no doubt that he did much earnest and successful work in his place of Preceptor. He introduced a custom, then new, in order to combine pleasure and instruction. He, with the other teachers, took frequent walks with us to places of interest, and several times we made excursions to other towns and cities. We went to Lowell and visited the factories; we went to Mount Auburn, then almost alone in its cultivated beauty among New England cemeteries; we went to Nahant, to many of us our first view of the ocean, and a few of us found breath to exclaim, as the wide and wonderful sea first appeared to our longing eyes, *Θάλαττα, Θάλαττα*. We visited the Museum in Salem, then, and perhaps still, a very rare collection; and to this day I have not at all lost the memory of our intense enjoyment of those occasions."

The memory of a schoolmate, Mrs. Caroline Sheldon Carter, supplies a vivid glimpse of the last expedition: "While yet the stars were shining in the morning, forty of us girls gathered at the Academy, to pack ourselves into three coaches, which rumbled up and bore us off to Salem, where a nice warm breakfast was served us at Mr. Lamson's home, after which we visited the East India Museum."

Another episode is thus described by Mrs. Eliza A. Rice Baldwin: "While Mr. Lamson was Principal of the school he married, and began housekeeping near the Old South Church. A very pleasant incident following this event, I remember well. Being, perhaps, proud of his bride, as was quite natural, and perhaps proud of his pupils as well, and wishing them to become mutually acquainted, he extended to us the courtesy of inviting us all to his house, where he presented us to Mrs. Lamson, who gave us a very cordial reception, followed by something more tangible — a taste of the bridal loaf. As the school was large, we went in divisions, on successive days, during the long recess, walking two by two, in the strictest decorum, both in going and returning, he leading the way; for Andover dignity would have received a severe shock had we strolled carelessly along."

Mr. Lamson had been so ably assisted by Miss Louise Tenney, that upon his resignation, in the autumn of 1834, the school was entrusted to her hands till some more permanent arrangement could be made.

It was at this time that Miss Mary Lyon put in circulation a paper addressed "To the Friends of Female Education," in which she announces the project, which she had at length matured, for helping promising young women who, from want of pecuniary means, are denied an education. She asks, "Could not this be effected by some plan like the following?"

"1. Buildings for the accommodation of the school and of boarders, together with furniture, to be furnished by voluntary contributions, and placed, free from incumbrance, in the hands of trustees.

"2. Teachers to be secured who possess so much of a missionary spirit that they would labor, cheerfully and faithfully, receiving only a moderate salary compared with what they could command in some other situation.

“3. Style of living neat, but very plain and simple.

“4. Domestic work of the family to be performed by members of the school.

“5. Board and tuition to be placed at cost, or as low as may be and cover the common expenses of the family, of instruction, etc.

“6. The whole plan to be conducted on the principles of our missionary operations; no surplus income to go to the teachers, to the domestic superintendent, or to any other, but all to be cast into the treasury, for the still further reduction of the expenses the ensuing year.”

This voice from Ipswich fell upon ears attent in Andover, and the Trustees of Abbot Academy promptly responded by a circular, issued December 15, 1834, in which they offer “to change the character of the prosperous institution under their direction to meet the general views” expressed by Miss Lyon. They further say, “We propose to give up to this object, free of charge, the spacious and splendid edifice erected for our school, at the expense of several thousand dollars. In addition to this, we deem it necessary to have other buildings for commons, and family arrangements, and allowing one hundred rooms for dormitories and chambers for study. The plan contemplates one room common to two students and a bedroom to each. The estimated expense is ten thousand dollars, or one hundred dollars for a room. It is supposed there are many ladies who will give each one hundred dollars, and many who will unite with others in raising this sum, and thus furnish the amount necessary to provide suitable accommodations for the Seminary. Thus each lady, or association of ladies, would have the satisfaction of providing one room to be occupied without expense, for a succession of years, by many who might otherwise be denied the means of a thorough education and of preparation for important spheres of usefulness.

"The reasons for locating this Seminary at Andover, we think, are many and decisive.

"1. We have, as before mentioned, a costly building suitable to the purpose, which can be devoted to the object without charge.

"2. Philosophical and chemical apparatus, purchased at great expense for the Teacher's Seminary (English Department of Phillips Academy), can be used for the benefit of the Female Seminary.

"3. In consequence of the flourishing schools which already exist here, and the resort of literary men to this place, lectures on the sciences and instruction in the difficult departments of literature can be procured here at less expense than in any other place in our country.

"4. The great number of students in constant attendance upon the different institutions would draw here many of their female relations and connections in order to be under their inspection. It is pleasant to parents to have their daughters in the immediate vicinity of a brother or acquaintance.

5. "The religious and literary character of the place is eminently auspicious to the success and permanently useful character of the proposed Seminary. Institutions, under a wise superintendence, and consecrated to the kingdom of Christ, are clustered here; and this causes a pervading and lively interest in the subject of education.

"6. The great success that has attended, and still attends, all the institutions established here, we think, must tend to inspire the public with confidence in this Seminary, and will insure its patronage.

"7. This Seminary will be under the direction of the Trustees of Abbot Female Academy; some of whom have had a long and successful experience in the management of seminaries for education, and who have already the necessary act of incorporation. For these reasons we have resolved to

take immediate measures for the establishment of the contemplated institution in this town. With this presentation of our design we submit it to those to whom this Circular is more particularly addressed, hoping they will give it the consideration which its importance demands, and regard it as a call from God for their patronage and a portion of their substance."

This paper was signed by Drs. Jackson and Badger and Rev. H. Bardwell. It was also endorsed by Professor Woods and Dr. T. H. Skinner.

Furthermore, Dr. Jackson was appointed a committee to confer with Miss Lyon upon the subject. In the Memoirs of Mary Lyon we read:¹ "To a gentleman at Andover, who had suggested that location for the proposed school, she writes: 'I have decided to close my connection with this Institution with the hope of using my limited influence towards advancing the belief that female schools of an elevated character may be furnished at a very moderate expense. I have no definite spot in view where I may spend the remnant of my strength in behalf of an object which, for a long time, has seemed to drink up my spirits. I have not been so affected because this object is more important than many others, but on the same principle that I should be more moved by the cries of a drowning child when no deliverer was near than by those of one actually in the arms of relief. I have no doubt many objections will be raised. . . . On this account I have been desirous that a location might be selected by a committee so appointed that they would be regarded as a kind of representative of the public. I cannot, therefore, now give any definite opinion with regard to Andover as a location. If it should be judged by gentlemen from different parts of New England to be favorable, or the most favorable one for which there is any probability of raising funds, I

¹ Memoirs, page 142.

should not shrink from undertaking even there, though it would be a location attended with difficulties."

In less than a year from the date of her letter Miss Lyon's seminary had been established at South Hadley, drawn thither by large subscriptions from that place and South Deerfield and Sunderland. God had purposed to nurture and bless two schools instead of one. There was work to be done by both Abbot and Mt. Holyoke.

The next Preceptor was Mr. Samuel Gilman Brown,¹ since so distinguished an educator, both as Professor at Dartmouth and as President of Hamilton College. The chronicles of Mrs. M. A. Durant Bullard, from which we have already quoted, represent Mr. Brown to have been at that time, as since, "a most refined and scholarly man, a faithful, accurate, and enthusiastic teacher." They further say: "He was a delightfully stimulating teacher; we caught his enthusiasm, and strove to study well so as not to disappoint him, as well as for learning's sake. It is the fault of his pupils if they have not built successfully on the foundations he laid so well. My own class pursued under him the studies preparatory for college, adding French and Italian. When we left school we did not formally graduate; we had no diplomas. We had frequent public examinations, when Phillips Academy, with its old-time rivalry, and even the somewhat sceptical 'Theologue,' came, with text-books in hand, to watch for our halting. It was not then supposed that the ever-varying charms of *τό, μέν*, and *δέ* could be at all appreciated by the female mind, and it was plainly somebody's duty to see that justice was done, and false representations counteracted in the

¹ Rev. Samuel Gilman Brown, D.D., LL.D., is the son of President Brown of Dartmouth College. D.C. '31. Andover Theol. Sem., '37. Principal of Abbot Acad., '35-'38. Prof. of Orat. and Belles Lettres, D.C., '40-'63. Prof. of Intel. Phil. and Polit. Econ., '63-'67. Pres. of Hamilton Coll., Clinton, N.Y., '67 to present time.

outset. The townspeople took an interest and pride in the Academy ; but there were those who began to fear that the education of girls might be carried so far as to unfit them for the ordinary duties of life, and an occasional 'cui bono' was raised in this direction."

Another old scholar, Miss Theodosia Stockbridge, recalling the same period, says: "Our examination was held in the upper hall; the school was attired in uniform, a unique feature of which was small black lace caps trimmed with narrow pink lustring ribbon, a fashion then somewhat in vogue. At these semi-annual examinations, both dreaded and enjoyed by the pupils, the upper hall, door-way, vestibule, and stairway were literally thronged with Theological, Latin, and English students, with friends from the village and friends from abroad. One of the most formidable ordeals was the drawing of geometrical diagrams on the blackboards, placed at the end of the aisles, on the platform extending along the south end of the hall; and also piano solos, given from the centre of this platform, and facing the audience. During the winter of 1836-37 the school, not large, was divided between the two small rooms upon the lower floor extending across each end of the building. Mr. Brown had charge of the more advanced girls in the north room. As he was necessarily much absent, on account of Seminary duties, we were often left to ourselves, excepting at recitation. Notwithstanding the temptation to lawlessness which such an arrangement might seem to involve, we were never more studious nor faithful. Miss Mary Stone had charge of the younger girls in the south room, and there was never a sweeter, more patient soul than hers, nor a teacher more beloved. Genial, sympathetic, yet unobtrusive in her intercourse with us out of school, she was also faithful, gentle, untiring in the recitation-room; dignified, sedate, meek, and forbearing in the discipline of the general school; indeed

there was little occasion for discipline, her pupils loved her too well. At her marriage to Mr. Henry H. Jones, Miss Stone entered a home of wealth, but experienced sad reverses, which she met with Christian patience and submission. She died at the house of her son, Mr. H. H. Jones of Newton, Mass., May 9, 1875. Her interest in her former pupils at Andover was fresh and tender to the last.¹ Toward the close of my last summer term Mr. Brown left for two years of travel abroad, and the term was completed by Mr. Frederic Adams, who for the past twenty years has had a popular boy's school at Orange, N. J.²; Mr. James Means³ teaching French and Miss Stone retaining her position. These gentlemen were then Theological students. The earnest words which fell from Mr. Brown's lips from time to time, after

¹ Another of those young girls, now Mrs. Ruth E. Bowman Green, brings her tribute to this good teacher: "I wish it were in my power to do justice to our dear Miss Stone; so faithful, so gentle, so just, so discreet, so wise, so patient. It is well to have known such a woman; it is happiness to have been one of her girls. She, with others, always comes to my mind when we offer the thanksgiving of our church for 'all thy saints departed this life in thy faith and fear.'"

² Frederick Augustus Adams, N. H. Grad. Dart. Coll., 1833. Andover Theol. Sem., '34-'35. Tutor at Dartmouth, '36-'37. Ordained, '37. Amherst, N. H., '37-'40. Prin. Dummer Acad., Byfield, Mass., '40-'46. Teacher, Orange, N. J., '47-'57. Prin. Acad., Newark, N. J., '57-'59. Teacher, Orange, N. J., '59-.

³ Rev. James Means was born in Amherst, N. H., April 27, 1813; was graduated at Bowdoin College in 1832; after graduation, was teacher in the Preparatory Department of Bangor Theological Seminary; was graduated at the Theological Seminary at Andover, Mass., in 1838, and remained a fourth year at the Seminary as Abbot Resident; was ordained Pastor of the Congregational Church in Concord, Mass., Jan. 7, 1840; became Principal of Lawrence Academy, Groton, Mass., in 1845; in 1852 and '53 made the tour of Europe, Egypt, and the Holy Land. After his return, in 1853, he taught in the Spingler Institute in New York City, Tilden Female Seminary, West Lebanon, N. H., and the Female Seminary at Auburndale, Mass.; in 1862 was appointed Hospital Chaplain in the United States Army at Newbern, N. C.; in 1863 was appointed "Superintendent of Blacks, of the Department of North Carolina." Died of typhoid fever, in Newbern, N. C., April 6, 1863.

morning devotions, were not without their influence for good ; and among the most sacred memories of my school-life at Abbot Academy are the social prayer-meetings held by the pupils with Miss Stone, once a week, in the middle recitation-room off the main hall of the second floor, and the customary singing at the close of the afternoon session. I especially remember the hallowed influence of that sweet hymn,

‘I love to steal awhile away’;

sung in the hush of the hall, with the soft light of the descending sun looking in at the western windows. Those were happy days!”

Mrs. Rear-Admiral Greene, from whom we have before quoted, writes : “I am much impressed with a remembrance of the order that prevailed in the school, and the attention of the pupils to their studies. Many others beside myself must retain a grateful sense of Mr. Brown’s earnest interest in our improvement, of his unfailing courtesy, and of the quiet and unvarying firmness with which he ruled his kingdom. Perhaps, in the wider, more arduous, and more honorable position to which he has been called, he may look back and remember those fifty or more girls listening intently to his instructions.”

In concluding a letter addressed to the Trustees Mr. Brown wrote : “These are the suggestions of an individual, but of an individual who has felt, and who will feel, a deep interest in the prosperity of a school which may effect so much for the cause of education here and elsewhere, and so for the cause of Christ.” Two years later he closed his letter of resignation with the assurance, “The school has been as pleasant as I could desire, and I shall always feel a great interest in its prosperity.”

The fall term of 1838 opened with Rev. L. L. Langstroth¹

¹ Rev. Laurentius Lorraine Langstroth was a native of Philadelphia, graduated

as Principal ; but, much to the regret of the Trustees, as their records testify, he left at the end of six months.

During the next three years the school was in the charge of Mr. Timothy Dwight Porter Stone,¹ who was the relative and adopted son of Prof. Ebenezer Porter, and proved himself worthy of that master of oratory by his own zeal and skill as teacher of elocution. He was at the same time a student at the Theological Seminary, Principal of Abbot Academy, Teacher of Elocution in the Theological Seminary and Phillips Academy, a writer of books, the father of a family, and a householder, taking boarders. His side occu-

at Yale in 1831, and received his theological training at New Haven. He was ordained pastor of the South Church, Andover, May 11, 1836. So laborious a charge proved too heavy for his untried strength, and he was dismissed, March 30, 1839. After six months of "able and satisfactory service" as Principal of Abbot Academy, he was induced to go to Greenfield, Mass., where he acted for four years as Principal of the High School for young ladies, and five as pastor of the Congregational church. For four years subsequent he had a school for young ladies in Philadelphia, "relinquishing it at last, as he had so many cherished plans and hopes, on account of ill health." After preaching two years at Coleraine, Pa., he was forced to retire from all public duties. Since that time he, with his family, has resided at Oxford, Ohio. It was while in Andover, in one of his calls on his neighbor, Rev. S. C. Jackson, of the West Parish, that Mr. Langstroth first became interested in observing a swarm of bees. He soon began to experiment with them, and these little creatures have proved his study, his solace, and his means of support in all the years of his enforced seclusion. His book on the Honey-bee and his patent hive are highly valued in bee-culture. In fact, he is conceded to be the highest authority in the country on that subject.

¹ Rev. T. D. P. Stone was a graduate of Amherst Coll., '34, and of Andover Theol. Sem. '42. Principal of Abbot Academy, from the Spring of '39 to Summer of '42. His public service since leaving Andover has been divided between preaching and teaching. He has acted as pastor at Holliston, Mass., '43-'49; Bozrah, Ct., '56-'57; Fitchville, Ct., '57-'59; Third Ch., Marblehead, '64-'67; Stow, Assabet, Mass., '67-. In his other profession he has been Teacher and Chaplain at the State Reform School, Westboro, Mass., '49-'50; Principal of Conn. Normal School, '53-'56; Principal of Sem. at Norwich, Ct., '56-'59; Principal of Sem. at Lafayette, Ind.; '62-'64; Teacher of Elocution in Boston and Springfield; at present in Albany N Y

pations are not on record. As a teacher he was vivacious, interesting, full of anecdote, fertile in expedients; in fact, so fond of new inventions that he hardly stayed to place one plan steadily on its feet before he dropped it for another. Recent letters from ladies who were school-girls forty years ago speak of him as a "delightful teacher," whose "talks" were instructive and inspiring.

That those who had the school in charge in those days were watchful for its interests appears from the records of the Trustees, where we read not only words of formal, special commendation, but notes of suggestions received from different Principals. Mr. Brown asks for a new stove, as that provided was "unfit for any kind of fuel"; he also requests better ventilation for the schoolroom, blinds, books, and apparatus. Obligations are expressed to Mr. Stone for laying out a good course of study, the first adopted in the school.

From the beginning the English tuition had ranged from sixteen to twenty dollars a year; piano lessons were forty dollars for the same time; and languages were three dollars extra. Sacred music was then, as since, taught free of charge.

Though no special provision for boarding pupils had been made, many found pleasant homes in some of the best families in the village. Of life outside the school a pupil of that day furnishes this glowing description: "At that time there was no boarding-house connected with the Academy under the supervision of the teachers, but pupils from out of town boarded in private families, some of which were rare homes, indeed, for us young girls, giving us privileges scarcely less than those of the school itself. Such was the family of Mrs. Prof. Chamberlain,¹ widow of a former Professor of Greek at Dartmouth College, an intellectual woman of much personal

¹ In the house where Judge Morton now lives.

attractiveness and elevation of character. Among that family circle, besides the young ladies, were Prof. Bela B. Edwards, held in such tender memory at Andover, Mrs. Edwards, and some Theological students. Such, too, was the family of Mrs. Dr. Brown,¹ the honored widow of President Brown of Dartmouth, and mother of Mr. S. G. Brown, then Principal of Abbot Academy and, at the same time, a student in the Theological Seminary. To have been for years, or even months, beneath the same roof with such a serene, saintly, wise, motherly woman, was a privilege to be appreciated only more and more in after years. The silent power of her broad, sweet, sunny charity was felt in every part of that hospitable home, and was an unconscious source of culture, a felt benediction to all of that large and ever-changing household.

“Beside other interesting persons in the family, there were students from the English and Latin schools; among them John N. Putnam, afterwards a distinguished Greek scholar and Professor at Dartmouth, and Gustavus V. Fox, whose name has become historical as the active and efficient Assistant Secretary of our Naval Department during the civil war, and others, whose names have been held in honor in the Christian ministry.”

But though these and various other openings were available from time to time, by which Abbot Academy girls, Phillips Academy boys, and Theological students might together share the beneficent influences of refined homes, still the arrangements were, in the judgment of teachers and Trustees, quite inadequate to the needs of the school.

From its beginning, Abbot Academy drew its patronage, not only from Andover, but largely from abroad. The first Catalogue issued, that for 1832, records the names of twenty-five from Maine and New Hampshire; in 1834 there were

¹ In the present residence of Rev. Charles Smith.

forty-four from Maine, New Hampshire, Vermont, Rhode Island, Connecticut, and New York; the next year there were thirty-nine, and the following, fifty-two from out of town, representing, in addition, Canada, Georgia, South Carolina, and Virginia.

In this state of things the necessity was deeply felt of providing suitable board and care at low charges. The experiment was first ventured by Mr. T. D. P. Stone, who rented what was then known as "the Doctor Brown house," now Davis Hall, and opened it as Commons. Each boarder was to furnish whatever she needed for her personal use, and to share the labors of the household. One of their number was invited to cancel her own expenses by taking a general oversight of affairs. The cost of living was thus reduced to one dollar and twenty-five cents, and even to one dollar and twelve and a half cents, per week. The value of money is always relative.

One of the pioneers in that enterprise has left a graphic description of it. She says their whole stock of furniture at the opening, consisted of a huge old desk, a copper kettle, which also served as pail or pan, a broom, and some stones for andirons. A neighbor kindly loaned them a broken tea-kettle, and they spread their first supper upon two light-stands which they had brought from home. The advent of each new comer, and especially of her belongings, was hailed with delight. The ingenuity and perils of their housekeeping kept the family wide awake and keen for excitement. Their chronicler relates, "All being Whigs, welcomed the Hero of Tippecanoe, on the fourth of March, by ringing all the bells in the house and giving three hearty cheers."

The Trustees soon adopted this family, voted one hundred and fifty dollars to be expended in furniture, continued the office of directress for a time, and afterward employed a matron to preside over its interests. The first directress was

Miss Olive Noyes, — Mrs. Dr. Cutler; the second was Miss Martha Vose, — Mrs. Rev. Norman Hazen; the third and last was Miss Irene P. Rowley, — Mrs. Warren F. Draper. A circular was sent out advertising the public of this boarding-house, and stating that those admitted were to be of correct character and habits, of amiable temper, contented with simple, wholesome, but ample fare, qualified and willing to perform a share of the domestic labor of the family, as allotted by the directress, and willing to comply with the regulations. Five dollars, admission money, would pay for the use of parlor, study-room, and kitchen, with their furniture and the furniture of the table, together with the use of an unfurnished keeping-room. Christian courtesy and kindness in heart, speech, and action were expected in the intercourse of young ladies with each other, with their teachers, and all with whom they should be associated. Board was not to exceed one dollar and fifty cents a week, and it was hoped might be afforded at a dollar and a quarter.

Despite its ominous beginning, this venture proved to be a success, for the house was kept, either as Commons or a boarding-house during twelve years.

The building upon the other side of the Academy, now known as South Hall, was also occupied by pupils as boarders with families which successively rented the place in their own interests.

From its very beginning the school seems to have been constantly blest, in greater or less degree, with a religious spirit. Some of the good women of the town were accustomed to make personal efforts for the spiritual growth of the girls. Madame Putnam and Mrs. Professor Porter used to visit and pray with them upon recreation days. Christian teachers were successful in the work which was dearest to them. During the spring of 1840 about fifty conversions are recorded as the result of a very general revival in the school.

During these years the Trustees had seen fit to change their Constitution so far as concerned qualification for a place upon their Board; it was voted "that the article requiring Trustees to be professors of religion of the Congregational or Presbyterian denomination be so altered as to read 'professors of religion of some evangelical denomination, a major part of whom shall be Trinitarian Congregationalists.'" Thus, while the religious character of the school was still to be guarded, its affairs were to be conducted in a broader spirit of Christianity.

During these first thirteen years there was a succession of six Principals; the longest period of service was three years, and the shortest six months.

As far as patronage was concerned the school had long been an acknowledged success; but, from its beginning, it had been encumbered with pecuniary difficulties and crippled by poverty, till now it was nearly crushed by debt.

At the outset, one thousand dollars had been hired of the Trustees of Phillips Academy upon a note given by Mrs. Sarah Abbot, payable, with interest, at her decease, the annual interest upon which it was calculated would be met by renting the Academy to its Principal, who, after a short trial, declined this condition of his position, as ruinous to himself.

In order to build fences, improve the yard, and finish the upper story, funds were hired of Andover Bank, and then of Phillips Academy to pay the Bank, notes being secured by repeated mortgages upon the property. In this state of things three of the Trustees, Mark Newman, Hobart Clark, and Amos Blanchard, by their written obligation, became personally responsible for the annual interest upon the debt of the Board, and so continued during eleven years. In 1843 it was voted that the President be authorized and requested to sign a note for the sum of indebtedness to one of these gentlemen, and that the Treasurer be directed to execute a

mortgage deed of the Academy, land and building, — subject to any previous mortgages thereon — as collateral security for the payment of said note, and that the like security be given him, or any other person, for any future payment of interest on said note which may be made previous to Mrs. Abbot's decease. This event occurred five years later, and two additional years were required for the adjustment of claims against Mrs. Abbot's estate, of which Abbot Academy had been made Residuary Legatee. It was upon the twenty-eighth of February, 1850, that the Trustees came into possession of the long-anticipated legacy of Mrs. Sarah Abbot.

A brief statement of the details of this benefaction is as follows :

Between March 11, 1828, and July 12, 1832, Mrs.

Abbot gave four notes, secured by mortgage, on interest at six per cent, payable at her decease, for	\$4161 41
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These notes were settled April 1, 1860, by her executor, when the interest amounted to	\$4644 40
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There was also received from three individual notes, due her estate, the sum of	\$1303 23
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\$10,109 04

Showing ten thousand one hundred nine and $\frac{4}{100}$ dollars,
received from her estate for the benefit of Abbot Academy.

The year 1851 brought important changes to the Board of Trustees. Samuel Farrar, Esq. had not only been one of the chief agents in founding the Academy, but had given to it twenty-three years of service. Under date June 12, 1850, he had communicated with the Trustees as follows :

“ Gentlemen, I am happy in being able to announce to you that our Academy is *clear of debt*. The three mortgages that have rested upon it for nearly twenty years are all can-

celled with simple interest upon the whole. Our debts are all honorably paid, and we have our beautiful building and ample grounds free and clear, with enough left in fund, I hope, to keep the building in repair. I desire to bless a kind Providence that has sustained me during so many years of anxious solicitude upon the subject, and favored me with the satisfaction of witnessing so happy a result.

"I beg leave, now, Gentlemen, to tender to you the resignation of my seat at your Board, that it may be occupied by one younger than myself, and better able to render service to the beloved Academy.

"That the divine blessing may continue to rest upon our favored school, and that you may be spared to witness its prolonged and increasing prosperity, is the prayer of, Gentlemen, your most sincere friend and servant,

SAMUEL FARRAR."

This resignation was accepted, June 30, 1851, when Rev. S. C. Jackson offered the following resolutions, which were unanimously approved, and, by vote, put upon record.

"*Resolved*, That we have a grateful sense of the indebtedness of this Institution to Mr. Farrar for his efforts in founding and establishing it; for his timely financial aid in providing the means of completing the tasteful and spacious edifice erected for its accommodation; and for his continued care and judicious counsel for the promotion of its prosperity from its foundation to the present time.

"*Resolved*, That we recognize, with pleasure, our personal obligations to Mr. Farrar for the uniform Christian courtesy, discretion, promptitude, and punctuality with which he has ever discharged his duties, both as a member and as a presiding officer of this Board.

"*Resolved*, That we tender him our sincere wishes that he may find much happiness in his retirement from active

business, and that he may long enjoy a useful and honored old age ; and that the evening of his days may be a pleasant and peaceful earnest of a more perfect rest."

At the same time the Rev. John L. Taylor, then pastor of the South Church, having been made, ex-officio, one of the Trustees of the Punchard School, just coming into existence, found it necessary to resign his place upon the Board of Abbot Academy. He concludes his letter of resignation by saying: "With the sincerest desire for the prosperity of your Academy, and the fullest assurance that you and those who may be associated with you will do all that can well be done to make it flourish by the side of our other schools, I close my long and pleasant official connection with you."

The failing health of Prof. B. B. Edwards also deprived the Academy of his valued wisdom and the influence of his honored name.

But a kind Providence still cared for the school. Prof. E. A. Park, D.D., and Nathaniel Swift, Esq. were promptly elected, in 1851, and, fortunately, accepted the trust. Prof. Park was soon made President of the Board and Mr. Swift its Treasurer; appointments the wisdom of which has been confirmed by every one of the succeeding years.

III.

1842-1852.

Most of the gentlemen who had taken charge of the school thus far had made the work of teaching subordinate to their preparation for another profession. At length, in Rev. Asa Farwell,¹ it had a Principal who made teaching his sole business; and it quickly responded to this advantage by greatly increased numbers. Mr. Farwell took the Academy at his own risk; arrangements for Commons were continued at the "Dr. Brown house," till at length he bought the house, married the directress, Miss Hannah Saxton, who was one of his assistant teachers, and made there a comfortable home, not only for himself and his wife, but for many of his pupils. He was also wise enough to open Abbot Street and buy and sell building-lots on the land adjacent to his own place, and to attempt the improvement of the ground in front of the Academy. The school, which had never before numbered more than one hundred and twenty-six, rapidly grew to one hundred and eighty, and seldom fell below one hundred and fifty.

¹ Rev. Asa Farwell was born at Dorset, Vt., 1812; fitted for college under Rev. Dr. William Jackson and at Burr Seminary; graduated at Middlebury, 1838, and at Andover Theol. Sem. in 1842; having taught one year, meanwhile, in Topsfield Academy, Mass. From '42 to Nov. '52 he was Principal of Abbot Academy; from April '53 to Sept. '66 pastor of the Cong. Church at Haverhill, West Parish, Mass. Since that time his service has been expended in the Home Missionary field of the West; first, for five years in charge of a church planted by the "Iowa Band" in Bentonsport, southern Iowa, then from '71 to '77 with the two new churches of Ashland and Rook Creek, Nebraska; for the last two years he has been connected with Doane College at Crete, "which is the child of the Home Missionary churches of Nebraska."

Of those years Mr. Farwell writes: "It was the period of quiet, patient toil in laying the foundations for the future to build upon; foundations, first, that there might be room for enlargement in material facilities for the success of the school without molestation or hinderance from the owners of adjacent grounds, but, more especially, foundations in the minds and hearts of those connected with the Academy that it might have an inheritance in their good wishes and good name through all coming years."

"The financial responsibilities which the Principal was obliged to assume were such that when, near the close of my term of service, I found that my connection with the school was nearly as long as that of five of my predecessors taken together, I did not wonder so much that their stay was so short as that I had continued so long. Perhaps it needed something of 'Vermont grit' to constitute, under the circumstances, the 'gift of continuance.' The Principal had necessarily, beside his duties in the school, to hold the office of Treasurer and steward of the whole concern; and this, too, with the thought that he was personally responsible for every dollar that was expended, and to see, also, that it was at hand to be spent. It was often his keen grief that so large a portion of his time must be employed in duties 'outside' of school and school hours; but it was the *sine qua non* of there being any 'inside' to be cared for. Do not imagine that while I speak in this manner I would be thought of as the only one to bear burdens and self-denials of such a sort during the period I was connected with the Academy; for I have often doubted whether the Principal of a similar school ever had a more efficient class of helpers, more possessed with the spirit of a true Christian self-denial, than those who wrought with me. Do not think that though it was needful on the part of the Principal, besides six hours in school duties, to employ ten or twelve hours per

day more in outside work for it, those were therefore dark days. Far from it. I can speak for one, and I think can bear testimony for thirty or forty others, that, notwithstanding these pecuniary drawbacks, they were light and joyful days as often fall to one's lot to spend on earth. The school owed very much to its surroundings, and especially to the care and wise advice of several members of the Board of Trustees; like Prof. B. B. Edwards, Rev. Drs. Jackson and J. L. Taylor, and Dea. Blanchard, and I may add, in this connection, all the Professors in the Theological Seminary. It often seemed to me that I could not greatly err, having a tolerable disposition to keep straight, with such wise and faithful advisers as these. And not less to be named and honored for their interest in the school were such good ladies as Mrs. Prof. Edwards, Mrs. Cornelius, Mrs. Prof. Park, Mrs. Prof. Emerson, Mrs. Dr. Justip Edwards, Mrs. Jackson, and Mrs. J. L. Taylor, and many others whom I have not space to name, nearly all of whom had daughters or sisters in the school. They were 'God's watchers' over the dearest interests of human society. The government of the school could need little else amid influences like these than to follow in the wake of the prayers and watchfulness emanating from such surrounding households. The changes which occurred on Andover Hill made a decided impression on the members of the school at the time. First, we were called to mourn the sudden departure of Prof. Stuart; then of Prof. B. B. Edwards and Dr. Woods; and then of Dr. Justin Edwards. Prof. Emerson removed to the far west. There were also the deaths of Madam Farrar, Mrs. Prof. Stuart, Mrs. Dr. Woods, and Mrs. Prof. Phelps. When such lights as these go out it is needful that our faith be fed by a spark from the unseen world. Seasons of religious interest during that period ought not to be forgotten in your review, though I cannot now speak of them; years of the right hand of the Most High

in which many, we trust, set their faces heavenward, never to intermit their upward steps, nor cease, while on earth, to be guides to others."

One of his old scholars, whose memory holds the picture of this energetic Principal, coat off and spade in hand, "supplementing the duties of instructor with those of gardener and laborer," exclaims: "It is pathetic to recall that period of the Institution's poverty; yet who that wrought in those days of small pay and hard work regrets to have been a pioneer?"

In 1848 the school, as well as its Principal, suffered a heavy loss in the death of Mrs. Farwell, a lady of whom Prof. B. B. Edwards wrote: "She possessed an assemblage of qualities which admirably fitted her for her station. Having lived in the midst of cultivated and Christian society for many years in various parts of the country, she had acquired an ease and gracefulness of manners which but few possess. At the same time, the leading traits in her character were energy and independence. As an instructor in a school, or as the head of a large family of young ladies, or as the president of an association for the promotion of Christian benevolence, all felt her superiority, guided, as it was, by mildness and kindly feeling."

The sister of this lady afterwards took her place in the family as she had done in the school.

The unprecedented success which the Academy had attained under Mr. Farwell's administration was not without its checks. Disaffected persons even started a rival enterprise; but, from first to last, the Trustees sustained the Principal, and the experiment of secession was short-lived.

In 1849 Mr. Farwell requested the Board to choose an Associate Principal who might act as his substitute while he should be absent for a year of foreign travel. Mr. J. B. Bittinger, who graduated that summer from the Theological

Seminary, was appointed. In recommending him for the place, Rev. J. L. Taylor wrote: "Those who know, while they speak of him as evincing no want of solid judgment and common sense, refer with special strength to his excellent scholarship, his fondness for teaching, his facility in communicating his knowledge, his clear and rapid discrimination of mind, his good taste, his pleasant and gentlemanly bearing, and his genial qualities as a friend."

How well this high promise was fulfilled may be inferred from the opinion of one of his pupils best qualified to judge. Miss Susanna C. Jackson has written: "Mr. Bittinger was a teacher of rare power. Methods and processes like those he employed are to the evolution of the pupil's own powers of thought what the spring sunshine and showers are to the seed sown in good soil. Twenty-five years afterward the subjects of his tutelage look back and say, 'Then my intellect was born again.' Those who were his scholars bear unvarying testimony that that year stands out as a marked epoch in their intellectual life. Expressions of gratitude always follow the mention of his name by the pupils in Abbot Academy in '49-'50."¹

Upon his return from Europe, Mr. Farwell resumed his position in school, and held it about two years, when, after a decade of vigorous and successful management, he tendered his final resignation in November 1852. Of the five Principals who preceeded him and the four who successively followed him not one held the charge of the school longer than three years. Letters lately received from old scholars

¹ Rev. Joseph Baugher Bittinger, D.D., is a Pennsylvanian by birth, and an alumnus of Pennsylvania College, '44. He graduated at Andover Theol. Sem. in '49, having taught for short periods in Lynn Academy and Putnam Free School, Newburyport. He acted as Principal of Abbot Academy, '49-'50; was Professor of Rhet. and Ment. Phil. at Middlebury College, '51-'53; Pastor of Euclid St. Presb. Church, Cleveland, O., '53-'62; and of Presb. Church, Sewickley, Penn., from 1864 to the present time.

bear grateful testimony to the efficiency and kindness of Mr. Farwell and his assistants; making special mention of Miss Abby W. Chapman,¹ Mrs. S. E. Hutchinson,² and Miss F. M. Aborn.³

Mr. Peter Smith Byers⁴ was invited to the vacant chair, but, as he was under engagement with the Phillips Academy until the following autumn, it was decided to omit the winter term and open in the spring under the charge of Miss Chapman, who, as an assistant, had proved herself to be especially qualified for this responsibility.

Meanwhile, Mr. Byers had surveyed the ground, and estimated the chances of success without any provision for the board of pupils from out of town, and had come to the sensible conclusion that retreat before the battle would be prudence.

In this unexpected turn of affairs desire went out toward Ipswich, and Mr. and Mrs. Cowles were asked to transfer their rare qualifications and ripe experience to Andover. But the answer was negative, as will be seen from the following extract :

¹ Miss Chapman is now Mrs. Daniel Chamberlain, of Boston, still a faithful and valued friend of Abbot Academy, and the efficient president of its Alumnae Association.

² Mrs. Hutchinson, a lady much admired and beloved, was the widow of Rev. Horace Hutchinson, one of the "Iowa Band," and had shared his home missionary labors in what was then the far west. She afterwards married Rev. S. J. Humphrey of Ohio, and died in 1860.

³ Of Miss Frances M. Aborn, now Mrs. Benjamin White of Providence, R. I., one of her former associates says : " She was a lady of almost unexampled acquisitions and of conversational powers, suggesting that the mantle of her former colleague, Margaret Fuller Ossoli, must have fallen upon her."

⁴ Peter Smith Byers was born in Brechin, Scotland, Sept. 12, 1827, where a paternal ancestor had been rector for many years. He was fitted for college at Phillips Academy, and was graduated from Harvard in '51, ranking fifth in his class of one hundred; was teacher of Greek and Latin at Phillips Academy two years; elected Principal of Abbot Academy '53; Master of High School, Providence, R. I., one term, '53; first Master of Punchard Free School, Andover. Died, March 21, 1856.

"You will hardly be surprised to hear that we have decided not to undertake the charge of your Femalé Academy. We are both very sensible of the eminent advantages of every kind to be enjoyed at Andover, and can appreciate your facilities for making a good school for young ladies. But, upon careful reflection and consultation, our decision is as above. That being in the negative, it is not, perhaps, necessary that we should enter into the reasons of it in detail. . . . Accept our cordial acknowledgment for the kind consideration which must have prompted the mention and acceptance of our names for the place you wish to fill.

I am very truly yours,

JOHN P. COWLES."

Ipswich, July 11, 1853.

IV.

1853-1859.

VERY gradually, but naturally, there grew up in the minds of the Trustees the idea that possibly the charge of the school might be safely entrusted to a woman. Their own brief experiments, through Miss Tenney and Miss Chapman, had proved more than safe ; and Mt. Holyoke and Bradford had demonstrated the executive ability of some women. It was, therefore, not inconsistent with the time-honored conservatism of "mossy Andover" to determine on committing the headship of Abbot Academy to a woman. Through the newspapers the Trustees announced "this arrangement as highly satisfactory to themselves and to the patrons of the Institution"; and further said: "The beautiful and commodious edifice is to be refitted by the commencement of the next term, which will begin August 31, 1853." Accordingly, a committee was appointed "to secure the painting and whitewashing of the inside of the Academy."

The clear head, strong hand, and warm heart needed to initiate this new *regime* were found combined in Miss Nancy J. Hasseltine.¹ What she was has been well delineated by

¹ Miss Hasseltine was born in Claremont, N.H., in 1827, and received the honored name of her missionary aunt, Ann Hasseltine Judson. When only twelve years old she united with the Congregational Church at Bradford, Mass. During her school days she was under the constant training of her aunt Abigail Hasseltine, the veteran Principal of Bradford Academy, who looked upon her with great fondness and pride. She graduated at nineteen, and early showed her executive faculty by successfully undertaking to bring order out of chaos in one of the school boarding-houses which had become demoralized. She taught in Bradford Academy until the resignation of her aunt as Principal, when she

her associate, Miss Mary E. Blair: "Miss Hasseltine was the soul and life of the school; she was so full of strength and cheerfulness. She had such rare administrative talent, she was so fully adequate to all the demands made upon her, that, instead of being apparently fatigued and exhausted, there seemed always to be an overplus of energy and force for anything else that might come up. She was then in the fulness of personal beauty and strength, and her overflowing and abounding life roused the enthusiasm of her pupils. She was characterized by good sense, instinctive justice, and prompt decision. She had always very much at heart the moral and religious welfare of her pupils individually, above and apart from all considerations of the success of the school, as such. She was capable of disinterested self-sacrifice, without which nothing is attainable which is truly great and good. It was a great loss to education when she was withdrawn, so early, by her marriage, from its active service; but it might be well for her to quit the ranks before her zeal flagged or her strength diminished."

The lady who has so graphically sketched Miss Hasseltine was herself only second to her in making the school what it was at this period. They were old friends, each the complement of the other. The one, as we have seen, was full of health and hope, practical skill, and executive energy. The other was in frail health, absent-minded, and unpractical; but she was highly intellectual, affluent in mental resources, went to assume the charge of a school at Townsend, Mass., taking her two younger sisters as helpers. After proving for one year in this position her ability as a Principal, she was invited to Abbot Academy, whither she was followed by quite a train of her Townsend pupils. Miss Hasseltine was married in 1855 to Hon. John S. Sanborn, M. C., of Sherbrooke, Canada,—a man of character, ability, and wealth. On the elevation of Judge Sanborn to the Queen's Bench in 1864, the family removed to Montreal, where Mrs. Sanborn died, after a peculiarly painful illness, in 1875, leaving one daughter. An only son of great promise had gone before her, and her husband followed two years later. Her married life was rich in happiness, honor, and influence.

tender in her sensibilities, and able to kindle great aspirations.

Mrs. Prof. Hitchcock, of Hanover, writes: "I can truly say I never heard the bell summoning me to one of Miss Blair's recitations without pleasure. She taught everything as if that was her favorite study. She inspired us with an enthusiasm for the topic under consideration, whatever it might be. She made the process of becoming intelligent delightful. Most truly refined and sensitive, with delicate health, also, it is my impression that she was never impatient with the most aggravating scholar. Others have the same feeling in regard to her."

Miss S. C. Jackson writes of Miss Hasseltine: "She was a wonderful worker; teaching never less than five hours a day, sometimes more than six; thoroughly investigating the work of her assistants, taking her turn with them in all matters of particular supervision, directing everything, receiving all the monies for tuition and board, paying the house-bills and passing her surplus to the Treasurer for general expenses, conducting all the correspondence, personally administering all the discipline, — and yet, with all this, never even remarking how much she had to do. In the school she was a thorough disciplinarian; in the recitation-room she trained minds with rare skill; in the home she showed herself a mother to comfort and advise, a sister to share the joys and sorrows of her pupils. Crowning all, was the religious element of her character, which was simple, spontaneous, and natural. During her second winter at Andover her health began to give way under her too heavy burdens, and her symptoms became alarming. She left, somewhat suddenly, at the close of the winter term 1855-'56."

Miss Hasseltine was supported by a very competent staff of teachers. Besides the Associate Principal, Miss Blair, she brought her sister, Miss Rebecca E. Hasseltine, and

Miss Mary E. Choate, graduate of Ipswich, and she found in Andover Miss Susanna C. Jackson.

It was a pleasant circumstance that Dr. S. C. Jackson, who had, from its first conception, given so much care and thought to the Academy, should also be able to give it, in his daughter, one of the best instructors it ever had. Those who know her can understand how charged with meaning are these words concerning her from one of her old Andover pupils: "Thorough in her own education, she could not be satisfied with anything superficial in her pupils. Her standard was high, but from her we received inspiration to attempt, at least, to reach it. Her quiet dignity and grace at once commanded respect, and her uniform kindness and unselfish devotion to the interests of her pupils soon won our hearts completely to herself."

The reason which Mr. Byers had assigned for declining to undertake the school, "the impracticability of obtaining suitable boarding-places for young ladies on moderate terms," forced the careful attention of the Trustees to a very serious obstacle. That something must be done, and done immediately, was pressed home upon them by the opening of the Punchard Free School, which offered Andover girls excellent instruction without expense. It was evident that Abbot Academy must henceforth, as time has proved, depend chiefly upon patronage from out of town. But where were those strangers to board?

An unsuccessful attempt was made to rent the houses now occupied by Esq. Hazen and Rev. Charles Smith, and Mr. Farwell was asked for terms of sale; but all was ineffectual.

Emboldened by the enthusiasm of the new Principal, the Trustees "*Resolved*, That it is indispensable to the prosperity, and even perpetuity, of the Academy, to raise the sum of eight thousand dollars in order to procure suitable accommodations for the boarding of pupils."

Mr. Peter Smith, who had offered this resolution, endorsed

it with a donation of one thousand dollars, conditional upon securing the whole sum. Prof. Park and Dr. Jackson drew up a subscription paper which was to be circulated by the Trustees in turn. Mr. John Smith gave fifteen hundred dollars and Mr. Peter Smith, in addition to his gift of one thousand, offered to loan twenty-five hundred.

The Trustees, through resolutions drawn up by Prof. Park, acknowledged themselves to be under a peculiar debt of gratitude to the benefactors above named for enabling "them to execute this favorite and important scheme."

Messrs. Smith and Swift, with Mr. Buck, then lately elected to the Board, were constituted a building committee, with instructions to erect such an edifice as the case demanded, so far as the requisite funds should be provided. The question of location was a simple one; the only land owned by the Trustees was the acre adjoining the Academy in the rear; of course the new building must be set there. In April 1854, under John Stevens, architect, Messrs. Abbott and Clement took the contract for six thousand seven hundred dollars. They afterwards received, for extras in the basement and elsewhere, three hundred and thirty-three dollars and sixty-four cents, making the whole original cost of building Smith Hall seven thousand and thirty-three dollars and sixty-four cents. The work was completed during the fall of the same year. Meanwhile, an arrangement had been made with Mrs. Cheever, then living in Mr. Farwell's house, to board as many members of the school as her rooms could accommodate.

The contractors turned their finished work over to the Trustees in time for the winter term. But how was the great, vacant house to be furnished? Generous friends had already contributed largely. After a sleepless night over the question of ways and means, Mrs. Samuel C. Jackson went to talk the matter over with Mrs. Harriet Beecher Stowe,

then living in Andover, who at once roused herself to the occasion. We have a description of the stirring events and heroic efforts of those days from Miss Jackson, who participated in them: "Mrs. Stowe threw all that glowing enthusiasm of which she is capable into a solution of the problem. 'We must have a festival,' she said. Her neighbor demurred. But Mrs. Stowe's zeal, once kindled, was not to be quenched by practical difficulties. Other interviews followed. The thought began to expand, and to take shape in definite plans of procedure. Other prominent women of Andover were consulted. A meeting for ladies was called in the old schoolroom, now the Gymnasium, at which Mrs. Stowe made a telling speech. It was unanimously voted to make preparations for a festival to be held at that place, the proceeds to be devoted to furnishing the new boarding-house.

"Great was the interest excited, and the various committees entered with heartiness into the work. Among the ladies prominent in this effort were Mrs. Stowe, Mrs. Peter Smith, Mrs. John Dove, Mrs. W. B. Brown, Mrs. William Grey, Mrs. Samuel C. Jackson, Mrs. Prof. Park, Mrs. Edward Buck, Mrs. Hiram French, Mrs. Samuel Lawrence, Misses Harriet and Eliza Stowe.

"Never had the old 'Fem. Sem.' been so tastefully adorned, so brilliantly lighted, and filled with so tempting an array of good things, with such throngs of satisfied, happy people, as on the evening of this festival in the autumn of 1854. Fifty cents admission-fee was charged; in those anti-war times a very high price.

"Tables bountifully spread in the large, lower south room were free to all. 'Number Three' was used as a tea-room; 'Number Four' as a coffee-room. On the platform of the hall above were tables spread with very choice dainties. Oysters and ice-cream were for sale in the small rooms south of the hall. Mr. Charles Towne, of Salem, gave his services as musician for the occasion.

"Nothing had been spared by the towns-people which could contribute to a brilliant occasion. Messrs. P. Smith and S. Lawrence filled the house with cut flowers and plants from their conservatories and gardens, and Mrs. Buck and Mrs. Lawrence sent silver to grace the tables. The avails of the festival completed the sum of two thousand dollars, which was considered sufficient for furnishing the Hall.

"Then came the equally great task of fitting up the rooms. The ladies resolved themselves into a sewing-society, meeting stately, and carrying work home as their affairs would admit. In this homely, motherly way the home was prepared. What thoughts, what prayers went heavenward as the stitches were set! Plain as every article was, we looked with affectionate pride upon the result of our labors." The house was ready for the opening of the winter term.

The following Report of the Treasurer appeared in the *Andover Advertiser*, March 10, 1855.

"The Committee of ladies who have had in charge the furnishing of the new Boarding Hall are gratified in announcing to the friends and patrons of this Institution that they have completed those arrangements in a style so substantial, yet so neat and tasteful, that they trust it will commend itself to their approbation.

"In making this statement they wish gratefully to acknowledge the sympathy and co-operation they have received from friends from every part of the town; many of whom have contributed generously to this object, and have given their time in assisting to complete the arrangements at the Hall; not the least arduous part of the enterprise.

"It has been the aim of the Committee to furnish the house in a substantial, yet attractive manner, at the least expense. In accordance with this plan, they selected for the private rooms, at a cost of \$31.33 each, well made furniture, in light

oil graining, thus combining durability and taste ; making the expense of the whole, \$783.25. This includes for each room, bedstead, mattresses, bureau with swing glass, sink, table, chairs, towel-rack, and bookcase ; window-curtains and valances extra.

“ The music-room is furnished with carpet, chairs, table, and lounge, at a cost of \$41.00. The expense of furnishing the dining-room with carpet, chairs, and tables, \$90.00. The parlors were very neatly and tastefully furnished and adorned by Mrs. Stowe, at an expense of about \$150.00.

“ The crockery for the whole establishment was presented by three ladies ; viz. Mrs. John Dove, Mrs. Peter Smith, and Miss Helen G. Smith ; the whole amounting to \$170.62.

“ The amount expended for bedding, curtains and fixtures, table-linen, cutlery, silver, kitchen furniture, and various other articles, \$470.93.

“ The Committee would acknowledge the receipt of \$108.48 from the Mendelssohn Quintette Club (being the surplus over \$300.00 received by them at their concerts in this place), of which there has been expended, for oilcloth and carpet for the hall and stairs, \$65.00.

“ The whole expense of furnishing the Boarding Hall is \$1770.80 ; of this we have received and paid out \$1290.80 ; we have now in the treasury \$54.48.

“ Our entire indebtedness above our receipts is therefore \$434.52.

“ To the donors from abroad, and the merchants who have made such a liberal discount on their goods, the Committee return their heart-felt thanks. They also beg leave to call special attention to the fact that they are still indebted to the amount of \$450.00 ; and, while they retain a grateful appreciation of the generous and noble kindness of their towns-people and friends in the past, they would still most earnestly solicit their aid in relieving the Committee from

the debt which still hangs over them. They will thus secure to themselves and the town a beautiful and commodious house, free from embarrassment; where their daughters, under the care of their faithful and untiring teachers and guardians, may find the sweet and wholesome influences of home, while gaining that knowledge which shall fit them for the active and laborious duties of life.

M. M. BROWN,

Treasurer of Ladies' Committee.

Andover, March 7, 1855.

The home thus inaugurated was fortunate from the first in the persons called to preside over its housekeeping. Miss Ellen Hasseltine had it in charge from 1854-'56; Mrs. Harriet B. Willard from 1856-'60, when she left it to go with the family of Rev. George Mooar to California; and Miss Angelina Kimball, who had been associate matron from 1855-'58, took the sole responsibility, which, with a vacation of one year, she has held to the present time; not only to the high satisfaction of the Trustees, but also of the successive members of the great household to whom she has ministered. Thoroughly skilled, both economical and generous, as a housekeeper, Miss Kimball has also that kindness and wisdom which make her equally the friend of teachers and pupils. To have filled, with extraordinary success, the difficult position of matron in one school for twenty-two years is proof of rare qualifications.

As other Halls have been added in later years they have been so well managed that every boarder is apt to believe that the home of which she is a member must be the best of the three.

Upon Miss Hasseltine's withdrawal, after two and a half years of efficient work, the Trustees took "pleasure in bearing testimony to her fidelity and ability in discharging

the duties of her office as Principal." They further said, "To her experience, watchful interest, wise and efficient administration are to be ascribed, mainly, the unusual prosperity of the school during her connection with it: her withdrawal from it is a loss not easily repaired."

This official opinion is valuable not only as a just tribute to Miss Hasseltine, but also as undesigned testimony to the complete success of the experiment. It was a triumph in woman's kingdom.

Miss Maria J. B. Brown was summoned to the waiting responsibility. As she was then teaching in Virginia, Miss Abigail C. Hasseltine, then lately released from Bradford, was asked to take the helm during the interim, but she did not come, and Misses Rebecca Hasseltine, Jackson, and Choate carried the school bravely through the interregnum, and received special commendation from the Trustees. Prof. Hiram Mead, now of Oberlin, took some of the studies usually taught by the Principal.¹

In exchanging Miss Hasseltine for Miss Brown, the Academy girls of that day must have felt that they gave a mother for a queen. Her penetrating black eyes, hauteur of bearing, and annihilating sarcasm, with her rare executive ability, enabled the new Principal to rule her young subjects

¹ Miss Brown was born at Templeton, Mass., and was graduated at Mt. Holyoke Seminary in 1840. Before coming to Andover she had taught at Exeter, N.H., Northampton, Norton, and Springfield, Mass., Brunswick and Lawrenceville, Va. After resigning her position at the head of Abbot Academy, she taught in St. Augustine, Florida, and since the civil war has "been continuously connected with a private Institution in New York City, founded and presided over for nearly forty years by Mme. C. Mears, an English lady." "A year of travel in Europe," adds Miss Brown, "renovated my health and revived my courage, and I am still associated in the direction of the same school," at No. 222 Madison Avenue. "All the best years of my life, and my most efficient labors have been given to girls, and I hope to be of service to them as long as I am capable of active usefulness."

without an effort, while her stately presence, elegant manners, and literary culture compelled their admiration.

Miss Brown retained her position little more than one year, resigning it for a more lucrative one in the South. She rounded out her administration by herself delivering the Address at the Anniversary of 1857.

While regretting the necessity which constrained Miss Brown to resign her charge "when there was a promise of so bright a future under her able administration," the Trustees comforted themselves with the belief "that the present prosperity of the school was such in its government, its intellectual and social culture, as to render its transfer into other hands as favorable as possible."

The successor of Miss Brown was Miss Emma L. Taylor, of Derry, N.H., then lately returned from extensive travels in Europe, who entered upon the duties of Principal in the fall of 1857.

The Trustees felt that in the sister of such a prince among teachers as Dr. Samuel H. Taylor they had secured one of the seed royal. In literary tastes, in kindness of heart, in cordiality of manners, in sincerity of Christian character, she proved herself his sister indeed. The experience as teacher which she brought to her task had been gained at Stanstead, Canada, Derry, N.H., and St. Johnsbury, Vt. She was a graduate of Mt. Holyoke Seminary, in the class of 1845.

Miss Taylor was fortunate in her corps of teachers, among whom were Miss Mary Gleason, now Mrs. Isaac Bridgman, associated with her husband as Principal of Montebello Seminary, at Newbury, Vt. ; Miss Emily Fairbanks of St. Johnsbury, now the wife of Rev. C. L. Goodell of St. Louis, and Miss Sallie Foster of Tennessee, who was destined, as the wife of Rev. Samuel A. Rhea, to see so much of adventure and service in Persia.

After two years at Abbot, Miss Taylor was lured back to her native place where she made a pleasant home for herself and a group of pupils at Adams Academy, Derry, N.H., until 1878, when she resigned her charge and went to reside with her sister, Mrs. Horace Fairbanks, at St. Johnsbury, Vt.

V.

1859—1879.

THIRTY years had now passed since Abbot Academy began to be. It had won an honorable position among schools, entrenched itself in hundreds of loyal hearts, and laid new foundations for success in the home at Smith Hall.

“The splendid brick edifice” was still regarded with a traditionary deference almost unaccountable to a stranger. The Academy hall was a broad reach of bare floor; the monotony of the unpapered walls was broken only by masses of smoke left upon the plaster by candles in tin reflectors,—the only mode of lighting. The teachers’ platform, over which Madam Abbot’s portrait presided, was so narrow as to make passing dangerous, and the Principal was enthroned upon a higher central eminence, secured by a large desk or pulpit. The hall was furnished with heavy desks, each for the accommodation of three persons, whose chairs were set in stocks. One small bookcase contained the entire library of the Academy; a few minerals, a magic lantern, and the debris of what had once been scattering pieces of philosophical apparatus, and four or five outline maps comprised the whole stock of illustration in any department.

The grounds, one acre in all, reached from School Street westward to what is now the extreme rear of Smith Hall. The place was enclosed by a rude board fence, which separated it on either hand from what are now Davis and South Halls. South of the Academy, a great gate, which usually stood open, admitted the historic Andover coach and the

public generally to a true bit of nature, very like a poor pasture, where one might select his own driveway between the stones.

Miss Philena McKeen,¹ then teaching in the Western Female Seminary at Oxford, Ohio, was called to the charge of Abbot Academy in September, 1859. Her sister, Phebe F. McKeen, came with her from the same school to be her first assistant. Miss Tace A. F. Wardwell,² who had taught with Miss Taylor during the previous summer term, continued in the school for five years, always rendering superior help. Miss Wardwell was a rare example of a person doing admirably what she thoroughly disliked. Every day of teaching was a drudgery to her; but her duties were always faithfully and successfully done, because it was not in her nature to abide a sham. Her own scholarship was clear and full, and she was unwilling to accept anything else. The dull and the indolent feared, while they admired her; the inner circle who were received to her confidence, loved her with a devotion which outlives her life.

The course of study, which upon Miss Hasseltine's accession had been revised, was again put into practical application, and the school, then very small, was classified by examination.

The dreariness of the Academy hall was very depressing; but poverty, the early and constant foe of Abbot Academy, proved herself to be the mother of invention, and things soon began to wear a more cheerful aspect.

¹ Daughter of the late Rev. Silas McKeen, D.D., of Bradford, Vermont.

² Tace A. F. Wardwell, was born at Ipswich, Mass., and graduated at the Seminary there. She was a Teacher at Abbot Academy from 1858 to 1864. She was married at her father's house in South Danvers, Nov. 2, 1864, to Rev. Lyman S. Rowland, who was from '64 to '67 pastor of the First Church, Bangor, Me.; from '68 to '71 professor of Rhetoric and English Literature in Beloit College. In 1871 he became pastor of the Congregational Church at Saratoga Springs, N.Y., where Mrs. Rowland died, March 23, 1873, aged 37 years. She left three children, the eldest of whom, a little girl of unusual promise, has since followed her. Rev. Mr. Rowland's present settlement is at Lee, Mass.

It was necessary to raise money by home talent ; wits were put under contribution ; concerts were given, and tableaux exhibited ; friends helped ; Professor Russell gave one of his fine elocutionary entertainments ; the result of these efforts was a carpet for the Academy hall. The Trustees widened the platform, and brought the walls into harmony with these improvements by tasteful panelled paper.

Success encouraged enterprise ; pianos were soon needed and bought, to meet the increasing interest in music created by its new professor, Mr. Samuel M. Downs.

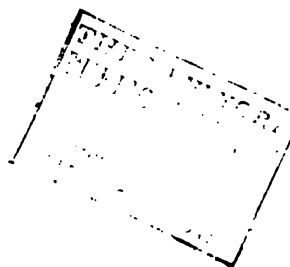
Eighteen hundred and sixty-two began a record of red-letter days, reaching through years most pleasant to recall.

As will be remembered, Mr. Peter Smith had given \$1000 toward building Smith Hall, and loaned the Trustees \$2500 more. With characteristic liberality, he now gave \$1050, the balance still due him ; and two years later took up a note for \$1061 held by the Andover Savings Bank, thus relieving the Board of burdensome debt for real estate. The sum of his donations to the school is \$3111.

Mr. John Smith had given \$1500, and loaned other money for erecting the boarding-house. In 1866, he generously remitted this debt of twelve years standing, which had amounted to upwards of \$2000, making in all a gift of \$3500.

In the expression of their thanks to these long-trying friends, the Trustees acknowledge that to them the school is already largely indebted for its increased usefulness and present prosperity ; they also assure them that "the institution thus liberally aided was never in a higher condition of prosperity and usefulness ; already," they say, "it is returning to its early patrons a rich reward for their munificence."

Meanwhile there had been elected to the Board the Hon. George L. Davis, a man who received the school into his heart as a sacred trust, and liberally relieved its wants. He began,





MAPLE WALK, DAVIS PARK

in 1863, by adding to the domain in the rear of Smith Hall two acres, at a cost of \$1325. Two years later the Trustees were perplexed by the good news that Smith Hall was insufficient for the number of pupils from out of town. Mr. Davis happily solved the difficulty by purchasing the Farwell estate, paying \$4500 for it, and giving it to the school, which gratefully named it "Davis Hall."

Under date of Sept. 1865 the clerk made the following entry: "Through the great prosperity of Abbot Academy, the accommodations for boarding the teachers and pupils furnished by Smith Hall and Davis Hall being found entirely insufficient,—it being exceedingly desirable, also, to own and control the lot of land which, by its close proximity to our boarding-house and Academy building, might possibly hereafter (in other hands) occasion to our institution annoyance and injury,

"*Voted*, therefore, that the Treasurer of Abbot Academy is hereby authorized to purchase the estate belonging to the Rev. Josiah W. Turner, immediately adjoining our premises on the south, and to pay therefor, on receiving a proper deed, the sum of \$3600."

This money was advanced by Mr. Davis, who was secured by a mortgage on the real estate purchased. In 1866, he gave \$500 to secure to the school a piece of land adjoining Prof. Taylor's garden. The next year, the Trustees voted to build a new fence along the front face of their grounds, then so much extended, and Mr. Davis promptly paid \$216 of the expense. After visiting at Smith Hall one evening he presented the family with silver spoons, at a cost of \$50. The amount of Mr. Davis's benefactions to the school is \$6641.

Another Trustee, Mr. Edward Taylor, has given \$385 toward building Smith Hall, purchasing pews for the school at the South Church, and the enlargement of the grounds.

For the improvement and enclosure of the grounds, and

the setting out of shade-trees at different times, the school is indebted to Mr. James A. Roberts of Boston to the amount of \$112.

During the summer vacation of 1866 the Trustees added to the L of Smith Hall an extension of twenty-seven feet, three stories high. This very important change not only provided accommodations needed for a larger number of pupils, but carried water to the second and third floors, introduced bath-rooms with hot and cold water, and two new piano-rooms. It also enlarged the dining-room, and made it very cheerful by opening new windows both to the south-east and the northwest. The improvement was made complete by the addition of the west porch.

At this time the Trustees adopted the wise policy of declining applications exceeding the number provided for in their three Halls, believing that young girls scattered about here and there, wherever arrangements could be made for them, lacking the care of both parents and teachers, would fail to receive the advantage which their friends had a right to expect from the school. Consequently, applications were constantly declined.

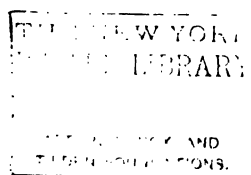
The improvements within were supplemented without. From the earnings of the school a piece of the grove was bought and a little meadow-land contiguous.

At their annual meeting in 1870 the Trustees expressed special obligations to Mr. Nathaniel Swift, and congratulated him upon the wonderful transformation which he had wrought upon the grounds. A stretch of poor, stony pasture-land had been converted into a broad, soft lawn, intersected by gravelled walks, bordered with flowers, and bounded by hedges ; the grove, cleared of underbrush and made tempting by paths and seats, was gladly frequented by young girls, to whom it ministered not only refreshment but refinement.

In 1873 the comfort and good nature of the family at



SMITH HALL.



Smith Hall were greatly promoted by the new baggage-room, in which trunks were so arranged as to be easily accessible, in striking contrast with the formidable piles in the old storage-room, where, to be sure, one might, after a struggle, get at her trunk, but it was at the risk of her limbs and certain loss of her temper.

Not far from this time the whole tenor of school-life was toned up and brought into rhythmic movement by the introduction of electric bells; the touch of a finger at Smith Hall called out instant, simultaneous responses, not only from various parts of that building, but also from Davis and South Halls and the Academy. "Didn't hear the bell" was no excuse under the new dispensation.

It was also in 1873 that the Academy hall was beautified by the fresco-paper which it still wears; the platform was raised and broadened, and the floor newly carpeted; indeed, the whole building was freshened by paper and paint.

The Trustees elected to the Board from time to time, brought to it material help, fresh vigor, courage, and wisdom. Such were Warren F. Draper, Esq., Prof. Egbert C. Smyth, D.D., Col. George Ripley, Hon. Rufus S. Frost, Messrs. George W. Coburn, Hiram W. French, Rev. Francis H. Johnson, Rev. E. G. Porter, Rev. W. H. Wilcox, and Prof. J. W. Churchill.

Messrs. Frost and Coburn availed themselves of an extraordinary opportunity to purchase and present to the school a large and valuable collection of shells.

The Academy is indebted to Mr. Ripley for the curious old parchment with the kingly seal which hangs in the Cabinet. It was brought to the United States, with other rare articles of vertu, by the Misses Williams of Rome, from whom it was purchased. It is written in German, in a text so ancient that it was deciphered with great difficulty, even by a native German professor.

The document was issued and sealed by Maximilian I., who

announces himself as "King of Germany, of Hungary, of Dalmatia, of Croatia; Archduke of Austria; Duke of Burgundy, of Loraine, of Brabant; Count of Geldom; Liege Lord of Alsatia; Prince of Suabia; Count Palatine of Hapsburg; Ducal Count of Burgundy, of Flanders," etc.

His Majesty proceeds to specify the object of this missive. "Whereas we look with favor upon the valor, honesty, goodness, manner, virtue, and intelligence of our and the beloved Empire's faithful George Brügel, and knowing his faithful, willing services, which in many ways he has given us and the holy Empire, and which he in future perform, may and shall. Now, therefore, we do bestow, with mature reflection and intelligence, upon George Brügel and his lineal descendants and heirs, now and forever, the following coat of arms and insignia." After a minute description of which, the king enumerates the advantages thus conferred, and commands "all and every one of the Empire's Electoral Princes, Dukes, temporal and ecclesiastical Prelates, Counts, Barons, Knights, Abbeys, Bishoprics, and their administrators and governors, officials, magistrates, bailiffs, judges, burgomasters, and officers of heraldry, and all other honorable persons and citizens and municipalities, etc., not to hinder nor impede the above-mentioned George Brügel, nor his lineal descendants, now nor forever, in his rights, honors, or privileges." Whoever may violate this decree is threatened with severe and explicitly specified penalties. The whole is "Given, in our city of Innsbruck, on the 20th day of March, A.D. 1513, in the 33d year of our reign as Roman Emperor, and in the 28th year as Hungarian King." Signed, "MAXIMILIAN."

Pupils began to devise liberal things, by which study was made pleasant. Classes in Mythology proved their interest in mythland and the school by presenting fine casts of the Vatican Minerva and the Venus of Melos. Miss Marion

Dwight, '75, who had been employed to teach gymnastics, returned to the school all she had received for this service and more, in a good engraving of Guido's Aurora, and the far more costly gift of a spectroscope.

The attention of all married daughters of Abbot Academy is called to an example set by Mrs. Emily Fellows Reed, through whose friendly zeal her husband, Hon. Edwin M. Reed of Bath, Maine, became so much interested in the needs of the old school-homestead that he loaned his own fine stereopticon and views, hired an exhibitor in Boston, and gave an evening's entertainment in the Lower Town Hall, Andover, by which sixty dollars were raised for the purchase of the fine microscope which has opened a new world to the girls of successive years since '71.

Several graduating classes have left to the school memorials not only of their grateful love, but of their cultivated taste; '74 gave a portfolio of heliotypes of Raphael's Madrid pictures; '75 presented statuettes of Apollo Belvedere and Diana of Versailles in bronze, bought for them in Rome; '78 sent to Venice for a large graphoscope, and the Cecilia Club presented a fine engraving of Raphael's representation of their presiding genius.

Upon the forty-second Anniversary of Abbot Academy, 1871, at a meeting of old scholars, it was unanimously resolved to form an Alumnae Association, to whose membership not only graduates, but all former pupils and teachers were invited. The following Constitution was adopted.

"This Society shall be called the Alumnae Association of Abbot Academy. Its object shall be to keep alive the interest of old scholars in each other, in the school, and in female education generally; and the funds shall be devoted to the purchase of books, apparatus, or other means of illustrating studies taught in the school, in the manner herein-after provided.

"All teachers and former pupils may become members by subscribing the Constitution and By-laws, and paying five dollars as entrance-fee.

"The officers shall be chosen from among the members once in two years, or oftener in case of vacancy, and shall be, one President, five Vice-Presidents, a Secretary, aided, so long as the business of the Association shall require it, by three Assistant Secretaries, and a Committee of Appropriation, consisting of three members, one of whom shall always be the Principal of the Academy.

"A meeting of the Society shall be held annually on Anniversary Day, and special meetings may be called as provided in the By-laws.

"All monies received shall be paid to the Secretary, and by her paid over to the Treasurer of Abbot Academy, to be by him held, and invested as a separate fund in trust, as follows: to wit, to be securely invested, and accounted for, as an Alumnae Fund, subject to the approval of the Trustees of the Academy: the income of said fund only to be used, at the discretion of the Committee of Appropriation; but in no event shall the principal be drawn from the hands of the Treasurer, or otherwise disposed of than is herein provided."

At the meeting held June 26, 1878, an amendment was voted permitting the initiation fee to be paid in installments. The officers of the Alumnae Association at the present date, 1879, are —

President: Mrs. Daniel Chamberlin, Boston.

Vice-Presidents: Mrs. Richard Salter Storrs, Brooklyn, N.Y.; Mrs. W. P. Walley, Boston; Miss Susannah W. Smith, Andover; Mrs. Henrietta Learoyd Sperry, Danvers; Mrs. Albert Abbot, Andover.

Corresponding Secretary: Miss Charlotte H. Swift, Andover.

Recording Secretary : Miss Sarah A. Jenness, Baltimore, Md.

Treasurer : Mrs. Selah Merrill, Andover.

Committee on Semi-Centennial Catalogue : Mrs. Daniel Chamberlin, Boston ; Miss Charlotte H. Swift, Andover ; Mrs. Henrietta Learoyd Sperry, Danvers.

Committee of Appropriation : The Principal of Abbot Academy, Andover ; Mrs. Warren F. Draper, Andover ; Miss Agnes Park, Andover.

To join this Association is an easy way by which former pupils may confer an important and permanent benefit upon the school of their choice, while they express becoming gratitude to their Alma Mater.

The Association is under obligation to Mrs. Henrietta Learoyd Sperry for interesting Mr. William T. Lovering of Taunton in its behalf ; and to him for an exhibition in the Academy Hall of his Arundel collection of pictures, accompanied by a historical lecture upon art, by which a considerable addition was made to its treasury.

In 1875 the Principal requested leave of absence from the school for herself and sister for a year of foreign travel ; the generous response of the Trustees was as follows :

“MISS MCKEEN,—I have great pleasure in communicating to you and your sister the following vote, passed at the last meeting of the Board of Directors of Abbot Academy :

“*Voted*, That we renew to Miss Philena McKeen, and to Miss Phebe F. McKeen, the expressions of the high esteem in which their services are held for the time past by this Board ; also, that we wish for them a most agreeable and profitable visit to Europe, to continue during the next school-year, they receiving meantime their full salaries as instructors in the Academy from the Trustees, while the Board also supply instructors to take their places in their absence.

A true copy,

EDWARD BUCK, Clerk.”

Andover, April 17, 1875.

During the interim the headship of the school was committed to Miss Henrietta Learoyd, now Mrs. Rev. Willard G. Sperry, of Peabody, who, supported by Miss Belcher, and an admirable corps of teachers, administered its affairs with great ability.

The last few years have been constantly adding to the comfort of the school-home, and to the advantages offered by the Academy. The dining-rooms at both Davis and South Halls have been enlarged, and the latter made particularly pleasant by the addition of a bay-window. The parlors, indeed all the rooms, at Smith Hall have been newly furnished, and the Academy has been seated throughout with settees; the driveway is well lighted, and the sidewalk, in its hard coat of concrete, is a constant suggestion to the Street Commissioners of the town.

In 1876 a "Chickering's Grand" took its place in our little colony of eight square pianos, and for three seasons has led off in very brilliant Musical Matinées given in the Academy Hall by the best talent of Boston; Madame Schiller, Sherwood, Lang, Perry, Mmc. Rivé-King, and Perabo have gladdened and quickened the spiritual senses, not only of the school, but many music-loving friends in Andover.

The same year a cabinet, admirably contrived for storing and exhibiting photographs, was built for the Academy, which a few months later came into its richest art inheritance.

The story runs thus: One day, in a marble-shop in Boston, the honored President of Abbot Academy, Professor Park, observed a pedestal of highly polished Lisbon marble, which in beauty and form pleasantly recalled to him the long rows which line the walls of Italian galleries. He coveted it for Andover, and spoke of it to one of our Trustees, Col. George Ripley, at the same time warning him not to advise the purchase of it unless he was willing to pay for it, as he saw no other way; whereupon, Mr. Ripley looking archly up, replied,

"I think we had better have it." No sooner was it in its place upon the west end of the platform, than a new and imperative want was created ; something worthy of the position must be put upon the pedestal. A copy in bronze of Michel Angelo's Lorenzo de Medici became the object of unswerving ambition. Through Miss Emily A. Means, then in Paris, inquiries were made at Barbedienne's ; the largest size of his reductions would cost \$240 in gold ; the resolution was taken. The first thirty dollars were given by six pupils ; instead of making up the audience at the Annual Draper Reading by invitation, as usual, tickets that year were sold at fifty cents each, and the sum realized lacked but \$70 of the required amount. The statue was ordered, and, upon its arrival, the balance was raised by the kindness of a few friends, who gave a rare entertainment: "An Hour with Mendelssohn" ; Mrs. Annie Sawyer Downs portraying the life and characteristics of the great composer, whose works were illustrated at the piano by her husband, Mr. Samuel M. Downs, the accomplished professor of music in the school, supported by his assistant, Miss Esther D. Goodridge, '78, and Mrs. J. W. Weston, vocalist, from Boston.

The statue was unveiled and its history gracefully given by Miss Helen M. Bowers, '77. The receipts of the occasion more than rounded out the \$240 in gold, and Abbot Academy became the owner of a fine copy of Michel Angelo's Lorenzo de Medici. The embodiment of "Thought" is enthroned before the school.

The most novel of all "long-vacation improvements" was a veritable windmill, which surprised every one as the school assembled in the fall of 1877. There it was, excitedly whirling upon the roof of Smith Hall, and flaunting out its claim to "eclipse" all foregoing inventions. But what it was really doing, was pumping water from the basement to the attic, from whence it was distributed to various parts of the build-

ing; this occupation was both useful and benevolent, for it spared the life of the man who was likely to fall a victim to incessant pumping.

Andover winds were caught and bent to the wheel; the "Eclipse" proved to be a great success.¹

During this same autumn of '77, in order to secure to the future the whole of the beautiful grove contiguous to the grounds of the Academy, the Trustees bought of Mr. John Abbot fourteen acres, thus making the whole domain of Abbot Academy somewhat more than twenty-two acres. In his letter of resignation, June 12, 1850, Esq. Farrar refers with pride to "our beautiful building and ample grounds," then *one acre!* The good fathers of the school, long since gone, would hardly recognize the place now so enlarged, and diversified with garden, lawn, and grove, improved at first by the rare natural taste of the Treasurer, Mr. Nathaniel Swift, and more recently laid out by Mr. Charles W. Gay, a professional landscape gardener, whose plans are being efficiently carried out by Mr. Warren F. Draper.

¹ The story of this special invention is worthy of record. It is this: Many years ago the Rev. L. H. Wheeler and his good wife made their way into the wilderness upon the southern shores of Lake Superior to carry blessings to the Indians, among whom they proposed to build their home. The problem was, how to quiet those wild, restless people, and detain them long enough to receive the good which was offered. Some local occupation must supersede the chase; their soil was well-adapted to the raising of grain, but without a market by which it could be sold to others, or a mill by which it could be ground, or even cracked, for themselves, of what use was it to grow wheat? The good missionary got out his jack-knife and went to whittling; — a shingle was turned into a windmill, so promising as to delight the government carpenter at the station. But the constant pressure of present and multifarious duties pushed the little model aside, to wait till the missionary should have no more sick to visit, quarrels to settle, sermons to preach, or minor calls for what might be left of his time. This came to pass when at length the good man slipped on the ice and broke his arm, and his son about the same time was crippled by the falling of a tree. The combined wits of the two cripples wrought out and perfected the problem of the windmill with automatic regulation, and turned it jauntily into the wind to help both Indians and white men.

VI.

1829-1879.

A REVIEW of the Course of Study in Abbot Academy is of some interest as a part of the history of female education for the last fifty years.

No examinations for admission were required previous to the year 1867. In the early Catalogues of the school special terms are given for pupils "under ten," and not a few Andover ladies remember gaining the very rudiments of their education there.

The first printed schedule of English studies, which bears the date 1836, is as follows :

Adams' Arithmetic, Bailey's and Day's Algebra, Playfair's Euclid, Ingersoll's and Webster's English Grammar, Huntington's Geography, Burritt's Geography of the Heavens, Smellie's Philosophy of Natural History, Olmstead's Natural Philosophy, Lincoln's Botany, Comstock's Chemistry, Wayland's Moral Science, Abercrombie on the Intellectual Powers.

This course was revised and materially extended by Rev. T. D. P. Stone, when he became Principal, in 1839. In the department of Physics, Physiology, and Astronomy, with Mineralogy and Conchology by lectures, were introduced, while the religious teaching of all the sciences was combined in Paley's Natural Theology. The plan for History included America, England, France, Greece, and Rome, with the Kingdom of Christ in all, as traced in Marsh's Church History. National and State Government, already recognized as a matter of interest to women, was to be studied by the help

of Sullivan's Political Class Book. Dr. Watts softly opened the door to Metaphysics through his little treatise on the mind. Rhetoric, Logic, Evidences of Christianity, and Butler's Analogy of Natural and Revealed Religion were added to Mental and Moral Science of previous years.

The only important additions which have since been made to this plan of study are, Physical Geography, History of English Language and Literature, an outline of Universal Literature, an extended study of Church History, and the History of Art.

In Mathematics the course has never comprised anything beyond Arithmetic, Algebra, and Geometry; except that for a few years, beginning with 1869, Trigonometry was added. But it was thought, after a time, best to make this optional with the History of the English Language, and the alternative was so universally chosen, that Trigonometry was first practically and afterwards nominally dropped. An Abbot Academy girl of long ago writes concerning a teacher of her time: "She taught me to love Geometry above my natural food." It is to be regretted that this assistant could not have been retained for the half-century.

From first to last Abbot Academy has been deeply indebted to the courtesy of both her older and her younger neighbors, Phillips Academy and the Punchard Free School, for aid in the illustration of the sciences. In the Circular of 1834 it is offered as one of the great advantages of grafting Miss Lyon's proposed institution on this stalk, that "Philosophical and chemical apparatus, purchased at great expense for the Teacher's Seminary, can be used for the benefit of the Female Seminary." The Catalogue for 1835 states that "the philosophical apparatus belonging to the school is sufficiently ample to illustrate most of the subjects studied, and opportunity is afforded of attending lectures on Chemistry in connection with the English School in town." Later Circu-

lars hold forth the advantages of attending lectures on Geology, Botany, Mineralogy, and Conchology at the "Teacher's Seminary," as the English Department of Phillips Academy was then called. It was the understanding between the Trustees of the two institutions, in the beginning, that this favor should be extended, and although the girls' school has gained many resources in its fifty years, it is still thankful for admission to the laboratory of the boys' school. In these later years both Mr. Goldsmith, Principal of the Punchard Free School, and Mr. Merrill, like previous instructors of the natural sciences at Phillips, have been most kindly considerate in welcoming Abbot Academy students to witness experiments in Chemistry and Physics prepared for their own classes.

It is a great thing to have good neighbors; it is still better not to be dependent upon them. Abbot Academy needs a laboratory and a philosophical room, an increase of apparatus, and an endowment which would secure as competent a lady teacher of the natural sciences as the land will afford.¹

This department received a strong impetus from the energy and the ability of Miss Learoyd (Mrs. Willard G. Sperry) when she had it in charge, and her enthusiasm won from friends an addition to the philosophical apparatus, valued at \$221.

In the same way the Academy owes its fine telescope to the enterprise and devotion of one of its teachers. A letter lately received from Miss Mary J. Belcher, in answer to some inquiries, tells the story of this acquisition so vividly that we take the liberty of making large extracts.

¹ Or perhaps the ideal arrangement would be for the three schools, Phillips, Punchard, and Abbot, to combine in building one detached laboratory for common use, with one lecture-room and separate working-rooms, bringing together their treasures, and committing the most perfect appointments they could secure to the use of one professor, so fitted and endowed as to give the finest possible instruction to all, either collectively or severally or both.

“ For two or three years, as each succeeding class became interested in Astronomy, they lamented not having a good telescope. One day, I asked the class if, feeling the need of an instrument themselves, they would be willing to make a contribution towards one for the benefit of those who should come after them. They were to think about it, and, if inclined, consult their parents. But I heard nothing more. At the end of the term Clara Dwight,¹ one of the class, slipped a note into my hand as she came to bid me good-by, and hurried away to the waiting coach. Inclosed I found \$85; the full sum she had received for teaching Gymnastics in the school, which, in her note, she said she wished me to receive as a nest-egg for the telescope.

“ This generous gift made me feel that I was committed to work for this end, and it gave me courage. Early the next term a subscription paper was circulated in school, with the understanding that it was for a free-will offering from those who could easily contribute, with no urging. This amounted to enough, I think, to make the money on hand \$200, or thereabout.

“ Meanwhile, one of the girls came to my room evidently burdened with something to communicate, and said ‘ Miss Belcher, I have been thinking about this matter and praying over it, and have made up my mind to give a hundred dollars to the telescope.’ She had money in her own right, and was accustomed to dispose of it as she liked. But she was not and is not willing I should mention her name in connection with the gift.

“ In my zeal and ignorance I had estimated the cost of an eight-inch telescope at eight hundred dollars and the begging. My next step was to go to Mr. George Ripley, as a live business man and friend of the school, for counsel. His kindly inquiries and quickened interest as he offered

¹ Now Mrs. Alexander P. Ketcham, of New York.

practical suggestions, terminated with his wishing me all success in my undertaking, and saying that when the contributions amounted to \$500 I might come to him, and he would give the remaining \$300. Royal counsel this, and royally given.

"Begging was made easy by the readiness of everybody to do something. The \$500 being secured,¹ I went to Mr. Ripley for 'the rest,' and further advice. He went with me to Mr. Clark of Cambridge, the manufacturer, to purchase or order an instrument, and learn what would be needful for an observatory. But, alas! Mr. Clark made no eight-inch telescopes with right ascension and declination circles for eight hundred dollars.

"On the whole, the most promising thing that he suggested was to let us have, for \$1200, one of the nine five-inch or five-and-a-half-inch instruments which the government had ordered for observations on the transit of Venus, which was about to occur.

"We were admitted into the very sanctum, where the wonderful work was going on. We had a charming visit with the venerable, interesting manufacturer, and returned home wiser than we went; I to commence work again, where I should have begun at first, by writing to some of our best astronomers who had had experience in teaching, to learn how large, or how small, an instrument was most desirable for school purposes, how much it should cost, and how it should be mounted. Prof. Young and Miss Mitchell, and Prof. Estey of Amherst, all advised the smaller instrument, five or six inches. This was certainly a comfort.

"Now I must raise more money, though it seemed as though I had already been to every one who would be likely to take any interest in the thing. The same generous girl who had given \$100 before, came to my relief, and gave me

¹ A list of donors to the telescope will be found in the Appendix.

a fresh start with another \$100. Then Mr. Joseph Smith gave \$100, and Captain Perry \$150. I wish these gentlemen could have known my gratitude for the readiness and liberality with which they helped me. Others contributed, until the money, all told, amounted to a little over \$1300.

"Our Trustees built the observatory making the cost of the whole, I believe, \$2400."

It was found most practicable to build the observatory as a cupola on the Academy, mounting the instrument on a brick pier, which rests on the foundations of the building. In connection, a room was finished in the attic, with a large lutheran window looking westward, which, though too small, serves in summer the purpose of a studio.

The telescope was mounted in the fall of 1875, and the new interpreter of the skies was fitly introduced to Andover people by Prof. Charles Young, then of Dartmouth, now of Princeton College. The twelve lectures on Astronomy which he gave in the Academy Hall were finely illustrated by the stereopticon; they were learned without being tiresome, and held the interested attention of both citizens and pupils.

For six years the department of Geology and Zoölogy received special stimulus from the annual visits of Prof. Sanborn Tenney, whose frank, friendly face was always welcome. He taught not only by the formal lecture in the Academy Hall, but in long delightful rambles with his pupils through the woods; by turning up a stone he would introduce them to a whole city full of little folk hurrying to and fro upon pressing business, or often a new wonder by breaking a bit of bark from a tree-trunk; by the most commonplace wall on the roadside he led his young disciples back till they were lost among primeval rocks, to find their way home, perhaps, by the songs of birds which to him were as familiar as the voices of his friends. His recent death

was keenly felt at Abbot Academy as well as at Williams College.

It is to the effort of Prof. Tenney that the Academy is indebted for its cabinet of birds. In May 1867, while Professor at Vassar College, he wrote to the Principal of Abbot, "Does your Institution wish to make a good beginning of a Zoölogical Cabinet? If so, I will make you a proposition which will secure to you all those things which you most need in teaching Natural History. I am going on a collecting tour, both to Lake Superior and the sea-shore. Now for the proposition: For one hundred dollars, sent to me on or before the first of July next, I will send you at least twenty splendidly mounted birds, consisting of Hawk, Owl, Woodpecker, Cuckoo, Thrushes, Blackbirds, Sparrows, Finches, Grouse, Heron or Snipe, or both, and Duck. I will put in the Wood-Thrush, Scarlet Tanager, Oriole, and some of the prettiest warblers." His offer further included leading types of Batrachians and Crustaceans. The case was built under his special direction, and he added to the collection from time to time. Just as he was starting in the summer of '77 upon the expedition to the Rocky Mountains from which he never returned, he sent a box of minerals to the Academy as a gift, and wrote that he hoped to bring home many specimens which would be useful to its department of Natural History.

Interesting additions have since been made by other friends; some butterflies and beetles were a gift from Mr. Frank G. Sanborn of Andover; a Labrador Seal from Rev. Thomas Robinson, now Professor in Howard University; eighty-one Indian bird-skins from Rev. Henry J. Bruce of India, who also presented a set of models representing the costumes, castes, and occupations of Western India.

The late lamented missionary, Rev. H. S. Wilder of Natal, sent in exchange for his daughter's instruction at one time

quite a little collection of gay African birds, shot and mounted by himself.

The cabinet of shells presented to the Academy by Messrs. Frost and Coburn, was collected by a young but very genuine naturalist, Mr. Frank A. Wood,¹ son of Professor Alphonso Wood, the noted botanist, begun as a means of recreation, it became a scientific treasure. After finishing his studies, when about to sail as a missionary to Syria, Mr. Wood was glad to leave his shells where they would have a permanent value, and offered the collection of three thousand specimens to the school for very much less than their market price. An eminent conchologist who examined them carefully, said of them: "It is an exceedingly fine and valuable collection; I know no larger or finer one out of the great city museums." The untimely death of the young missionary has sadly deepened the personal association of energy and self-sacrificing devotion which his character adds to this object of his boyish enthusiasm.

The subject of Physiology usually arouses much interest in the classes pursuing it. A help in this branch the need of which is sorely felt, is a life-sized papier-maché model of the human form, a dissectible manikin, which would show the size, shape, and adjustment of the vital organs. Such illustrations are costly, but they are beyond price to those who will never enter a dissecting-room, and yet are likely to want all the intelligence needful to the nurse or the mother. A little definite knowledge received at the age when mind and conscience are most impressible would do more than anything else to cure the hygienic abuses under which the world

¹ Rev. Frank A. Wood died at Beirût, Syria, July 1878. "For seven years he had been in the Syria Mission. He was a man of high culture, fervent piety, and great zeal. He had a superior knowledge of the Arabic language, and was an enthusiastic teacher. Physically he was more athletic and vigorous than any other member of the mission."

groans, being burdened. If it is important for any human being beside the professional physician to learn the laws and the structure of the body, it surely is so for girls.¹

Old scholars must remember in connection with their study of Physiology and Anatomy the grim outlines of the skeleton which aided in their instruction. It may interest them to know that in the days of his flesh this osseous personage was a warrior. That he was a mercenary who grew very sick of his bargain must be inferred from the fact that he was a Prussian in the British army, and was shot for desertion in Canada. What remained of him came into the possession of a Vermont physician, who found his bones useful in the tuition of private students of medicine. From him, after he retired from practice, the skeleton was purchased for Abbot Academy. It was really rather pathetic to see the grey-haired, bright-eyed old doctor, whose family were all dead or scattered, taking the bony hand of this habitu  of his office, and regretfully telling over its phalanges as he parted with it. Although not, as one of our Hibernian friends fancied, the cherished relics of the founder, these dry bones have at least had the honor of gathering about them a little human affection.

Twenty-five years ago, the systematic study of English Literature was first introduced into the course of study. This addition is to be noted not merely for the sake of this particular school, but as marking progress all along the line. The only acquaintance with the English classics previously attempted was some analytical study of Young's Night Thoughts, Thomson's Seasons, Cowper's Task, or Paradise Lost. Remembering this, we must recognize a sudden and wonderful advance in such a plan as this which Miss Blair arranged for Abbot Academy in 1854 :

¹ Since this paragraph was written the Trustees have ordered just what is needed from the manufactory in Paris.

First year : The History and Analysis of the English Language.

Second year : Early English Literature.

Third year : Literature of the Elizabethan Age.

Senior year : English Literature from Elizabeth to the present time.

Chamber's Cyclopaedia of English Literature was used as a text-book, "minor authors being omitted and classes reading with their teacher the principal plays of Shakspeare and the works of Milton, with portions of other important writers."

Miss Lucy Larcom had lately inaugurated the study at Wheaton Seminary, Norton, and it was soon after introduced at Bradford. At Mt. Holyoke, although a place was not found for it in the course until considerably later, the want was felt both by teachers and pupils ; and it must have been at this very same period, '54-'56, that a volunteer class was formed there to meet on recreation days with their Milton teacher — Miss Catharine McKeen — for the general study of English literature.

A large place in the curriculum of the Academy is still given to the history of our language and literature, and the direct study of our greatest writers both in poetry and prose. It is easy to notice in these classes the forming of tastes which will lead to higher levels the reading of a lifetime.

To the history of English and American literature was added in 1862 an outline of oriental, classical, and modern European literature. Any outlook over so vast a field, must, of course, be superficial ; but it serves to teach the young student that the world is large, and all wisdom did not begin and will not die with us.

The study of Church History was greatly broadened many years since, by dropping the text-book and sending pupils to

consult for themselves the first authorities on the subject, under the guidance of a syllabus prepared by the Principal for her classes.

The Bible has all along been regarded as the centre of literature, as well as the guide and inspirer of life. While our first object has been to enforce practical lessons of piety upon the hearts of pupils, we have also sought to keep the natural continuity and unity of the Scriptures before their minds. Hence, psalms and prophecies, proverbs and epistles, have been studied side by side with the personal history and public events in which they had their origin. We have tried to give comprehensive views of the Bible as a whole. More recently we have fallen into the ranks with those who are pursuing the national plan for Sabbath-schools.

The latest important addition to the course of study is the History of Art.

In the winter of 1871 a club was formed in Andover to study the history of painting, sculpture, and architecture. Its meetings were held, as they have since been, at the house of its founder, Professor E. A. Park ; it has now continued through ten winters, and has furnished its members with genuine work and keen enjoyment. The enthusiasm kindled there was brought to the school, where the History of Art was first introduced into the course in 1873.

Our general method of study is this : after a rapid survey of the field in Asia and Egypt, such attention as time will allow is given to architecture and plastic art in Greece and Italy. Beginning with the thirteenth century, the history of painting is taken up, noting the causes of its growth and decay ; the influences received from climate, nationality, government, and religion. As far as possible, acquaintance is made with the lives and works of the greatest masters, both of the Northern and the Southern Schools.

By a steady growth, this has become an important and attractive department, with the beginning of an excellent collection of illustrations, representing the greatest artists of every period. This comprises four hundred and fifty photographs, one hundred and seventeen etchings, two hundred and twelve heliotypes, two hundred and sixty-seven engravings, one hundred and thirty-one casts, four oil-paintings, — one a copy of Correggio's Madonna in the Tribune of the Uffizi, — a copy in alabaster of Pradier's Sappho in the Louvre, Pudicitia, in marble, from the Vatican, and in bronze, beside several smaller pieces; Winter by Wolfe, Apollo Belvedere, Diana of Versailles, and Lorenzo de Medici by Michel Angelo; Philatrice, a beautiful specimen of American work, and the great vase from Versailles presented by Phillips Academy. The entire collection numbers twelve hundred illustrations. These have been gradually brought together within the last six years.

In 1876 the Board of Trustees voted three hundred dollars for this purpose, to be expended by the Misses McKeen, then in Italy, and a few months later, at a cost of one hundred dollars, they ordered casts from Paris, which were selected by Miss Emily A. Means.

The contrast in their circumstances may excite gratitude, if we turn back their records to April 12, 1853, and read how, after mature deliberation, "the Treasurer was authorized to procure drawing-patterns, not to exceed in value the sum of ten dollars, for the use of the school."

As new studies have been added without lengthening the time, it has been necessary to crowd others back into the preparatory department, so that many branches formerly included are now required for admission to the regular course.

Study of Languages. — In the early days of the school, as already related, the study of Greek was commenced with no

little zeal. To become able to read the New Testament in the original, was the limit of the undertaking. Even this modest and praiseworthy ambition soon flagged we infer, as Greek was dropped in 1837. It reappears, however, in the Catalogues of Mr. Farwell's time ('44-'54), the Memorabilia and Iliad being added to the Testament. When Miss Hasseltine revised the curriculum in 1854, Greek was omitted while the Roman bill of fare was lengthened.

The Latin works to be read are first specified in '36. They are Caesar's Commentaries, Pliny's Letters, Cicero's Oration, Virgil, and Sallust. The authors now studied are taken in the following order: Caesar, Virgil, Cicero's Oration, Sallust, Cicero's Essays, Livy, Horace, with occasionally two or three Satires from Juvenal.

As to Modern Languages, French has been from first to last the constant quantity.

One of the girls of fifty years ago has lately written "But the *crème de la crème* was the French class; for were we not honored with the instructions of William G. Schaufler, D.D. Ah me! he was truly a hero among us girls." Another of that class writing years ago from the shores of the Bosphorus, remarked to her school-mate, "How strange a story it would have seemed to me, had I been told when he was our teacher in Andover that he would one day teach my children in the far-off city of Constantinople."

It might have completed the sense of strangeness if they could both have foreseen that his son Henry Schaufler and her daughter, Caroline Hamlin, were to come, each in due time, from that "far-off city," to teach that same language in the old Academy at Andover.

The Theological Seminary has many times repeated the favor of lending Abbot Academy a teacher of modern languages, as the well-known names of James Means, George

B. Little, Henry A. Schauffler, Charles H. Learoyd, and Edward G. Porter, attest. Joshua Huntington, M.D., though afterwards teacher and physician was a student of theology when he taught French and German in the schools.

Voltaire seems to have been the favorite author of fifty years ago. At least Charles XII. and the *Henriade* are the only works prescribed to be read beside the "French First Class Book." One cannot tell, however, what may not have been in this mysterious first class book; "The Exile of Siberia" and the "Death of Socrates" are specified, as well as extracts from Racine and Moliere.

In the Catalogue of 1839 it appears that daily conversations in French are introduced, and pupils are required to make translations into French from "Mrs. Hannah More's Sacred Dramas."

In Mr. Farwell's time there was a great blossoming out in the languages. Not only was Greek restored, but Italian, German, and Spanish, were added. The German course proposed nothing further than Schiller and De Wette's Bible. The opportunity to get instruction from an educated German family named Reitz, residing at that time in Andover, gave an impulse to the study of their native language.

For many years Abbot Academy has offered rare advantages for the study of French. The distribution of boarding pupils in three families, which was looked upon at first as a necessary evil, has proved a positive good.

When a colony swarmed from the old hive and settled in Davis Hall, it was not foreseen that they would begin to speak in a strange tongue. But any one spending a day in that house might sit with the young ladies at table, call on them in their rooms, and meet them in the halls without hearing a word of English, except during two hours of recreation when they are allowed their vernacular.

Thus isolated, young ladies gain a mastery of the language

much faster than they could, trying to use it at one table of a large dining-room, hearing, meanwhile, English all about them. Various experiments in the exclusive employment of native French teachers have resulted in our present arrangement as preferable for us. American women best understand American girls, and one who has been thoroughly trained abroad, knowing by experience every step of the transition from her own to the foreign language, can give them admirable instruction along with that home influence which is worth more to them than any gift of tongues. This daily drill from an accomplished American teacher is supplemented by the tuition of a native French professor. Every Saturday for seven years past has brought Prof. Henri Morand from Boston to give lessons to the classes, and to enliven the Davis Hall family with his inexhaustible anecdotes and quick French wit, while keeping their ears attuned to the accent of his native speech. The present course makes pupils acquainted with the master-pieces of Fenelon, Voltaire, Corneille, Racine, and Moliere. It includes a critical history of French literature, studied and recited in that language, and graduates are expected to write and converse on ordinary subjects correctly in French.

Up to the year 1876 the study of languages was optional, separate diplomas being given for English, Latin, and French. It was hoped that this plan might befriend those who were debarred by lack of time, money, or brains from getting anything more than an English education, while all who had it in their power would gladly secure a more liberal culture. But a girlish ambition to finish school-days early inclines so many to content themselves with a diploma earned as quickly as possible, that it is found better to embody Latin, with either French or German, in the required curriculum.

The system which has proved for ten years past so successful for French has now been adopted for German at

South Hall, where pupils studying that language, grouped about a teacher educated in Germany, are learning not only to read, but to talk.

So this accidental organization in three Halls of different sizes turns out to be the happiest arrangement which could have been contrived for the cultivation of the three languages, English, German, and French.

Painting and Drawing were taught for some time by Miss Lucretia Johnson, now Mrs. Rev. William B. Wright, and later by Miss Blanchard, afterwards wife of the artist, William T. Carlton of Boston. The interest thus awakened was continued through years by Miss Mary J. Belcher, whose quick perception of truth put her upon the best terms with nature :

"Hand in hand with her she walked,
Face to face with her she talked,"

and introduced her scholars to the same companionship.

At present the place is filled by one who brings to it both talent and rare culture, Miss Emily A. Means, who qualified herself for her profession by several years of study abroad. In Paris she was the pupil of both Lefèvre and of Couture.

The Department of Music has been directed for the last nineteen years by the refined taste and high musical culture of Samuel M. Downs, formerly organist at Park St. Church, and more lately at the Old South Church, Boston. The fine qualities of Mr. Downs both as teacher and gentleman have made him an important element in the success of the school during the present administration. His pupils learn, according to their capacity, not only to play, but to apprehend and to love whatever in music is choicest and best.

Vocal Music has always been included in the regular tuition. Among the theological gentlemen who taught it in

their Andover days were the late Rev. Sereno T. Abbott, '35, Rev. Leonard Tenney, '42, now of Barre, Vt.; Rev. A. H. Coolidge, '52, now of Leicester, Mass.; Rev. Charles H. Learoyd, '60-'63, now of Taunton, Mass.

Andover ladies who have given Abbot Academy the benefit of their accomplishments for a longer or shorter time, as teachers of the piano, are Mrs. James Means (then Miss Elizabeth P. Johnson), Miss Isabella Dove, Mrs. Francis H. Johnson (Miss Mary Dove), and Miss Abby B. Carter.

Miss Mary H. Noyes whom the pupils of Miss Hasseltine's time will remember as their music teacher, has now her home in the family of her brother-in-law, Prof. Charles A. Aiken, at Princeton, N. J. Miss M. E. Matthews who was working with great enthusiasm to improve this department during '57 and '58, afterwards taught in Bradford Academy, and in Springfield, Mass., but of late years has devoted herself to the education of Chinese students who have been committed to her care at Northampton.

A school is fortunately located which can enjoy the quiet and freedom of the country and still have access to the choice things in music, eloquence, art, and science, which are to be found in the great centres alone. Through Mr. Downs's friendship with musical artists, many players and singers of a higher order than are often to be heard in so small a town, have been induced to visit Andover. The Academy is within an hour's space of the Music Hall in Boston. Young ladies studying the History of Art find their best illustrations in the engravings of the Public Library and the statuary and paintings of the Art Museum of the neighboring city. There is an annual pilgrimage to the Natural History Rooms in Boston, and another to the Botanical Gardens at Cambridge. Perhaps the first excursion of this nature was that some twenty-five years since, when Prof. Guyot invited the Geology

class before which he had been lecturing to visit his cabinet at his house in Cambridge. One who was of the party says : "He put aside his work and entered into the business of entertaining us with all the zest of a boy, leaving a delightful memory to those whom he welcomed so cordially." Prof. Guyot was, perhaps, the first hired lecturer ever employed in the school, for this same lady continues : "We were very much elated when we were rich enough to offer him fifty dollars for a course of lectures on Geology. He had too much zeal for science to find the sum too small, and gave us some admirable lectures." On an earlier page of the same letter she had written : "Prof. and Mrs. Stowe, whose daughters were in school, were true friends, The school was poor then, and not able to pay for many lectures, and Mrs. Stowe was so good as to come occasionally and give us 'talks,' as she called them, descriptive of scenes and incidents of European travel. Those talks were charming, with touches of poetic sentiment on a ground-work of keen observation and good sense, enlivened by bits of humor. Prof. Stowe also gave us some very interesting and instructive lectures on the history of the Bible.

This favor from Mrs. Stowe brings to mind a recent kindness from another Andover authoress. A year since, Elizabeth Stuart Phelps was persuaded to give the school her course of lectures on "The Modern Novel," prepared for the Boston University. The privilege of hearing these thoughtful and finished papers was the more appreciated as the writer's delicate health so seldom allows her to perform any public service.

Another Andover lady to whom the Academy has been often indebted not only for most interesting lectures, but for bringing her ample resources to the rescue when the teacher of literature or of history has failed for a season, is Mrs. Annie Sawyer Downs, wife of the musical professor.

Many distinguished persons attracted to Andover by the Theological Seminary leave pleasant memories of themselves in Abbot Academy also. Vivid glimpses of foreign lands are not unfrequently flashed into the monotony of school life.

One memorable episode of this sort in the fall of '73 was a visit from three London clergymen — delegates to the Evangelical Alliance. No sooner were these English guests seated on the platform than the school burst forth singing :

“ God save our gracious queen,”

and after one verse of that time-honored anthem, they went on singing in the same familiar strains :

“ God bless our native land,
Firm may she ever stand,” etc.

The unexpected greeting evidently touched a tender chord, and not only in their warm responses at the time, but in their more public speeches afterward the visitors alluded to this reception as beautifully expressive of the bond between the two countries.

As they passed out of the Hall, many of the young ladies shook hands with the distinguished strangers, and thanked them for their delightful addresses. One of the gentlemen, alluding to this afterward in London, remarked : “ I was struck with the difference of manners between English and American school-girls. Every one of those girls had some ready reply ; some would even take the initiative and make some pleasant remark to us. Now a bevy of English school-girls meeting strangers in that way would have blushed and cast down their eyes, and barely have found courage to answer questions.”

“ The shyness of the British maiden is probably considered by her countrymen more becoming to a school-girl,” was suggested, but the reply was : “ By many English ladies, perhaps ; but I think English gentlemen generally like better the ease and frankness of the American school-girl.”

In 1868, and for some years following, Rev. Dr. Labaree, formerly President of Middlebury College, delivered before the higher classes of the Academy a course of lectures on International Law. Events then recent gave a fresh reality to the questions he discussed, and the young ladies learned with the liveliest interest all he taught them, in his clear, instructive style, about treaties and embassies, blockades and privateers, while they drew a deeper lesson of longing for that golden day when,

“ The battle-flags ‘ are ’ furled

In the Parliament of man, the Federation of the world,
‘ Where ’ the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapped in universal law.”

The lectures of Prof. Alonzo Gray, Mr. Sharp, Prof. Dimond, Prof. C. H. Hitchcock, and Prof. Niles, as well as of Prof. Tenney and Prof. Young, already mentioned in their several specialities, have been among the helps of the past.

The Art of Reading has received more than ordinary attention in Abbot Academy. As early as 1839, great interest in this accomplishment was roused by the Principal, Mr. Stone, who had been trained from his boyhood in the same house in which Porter's Rhetorical Reader was made. When he left the school in 1842, the standard he had set up was by no means suffered to sink ; for the department happily passed into the care of Prof. William Russell, that pioneer of elocution, whose taste and culture gave dignity to his art through all New England. For ten or eleven years the school enjoyed his instruction.

From '62-'65 Prof. Lewis B. Monroe, the late lamented Dean of the School of Oratory, Boston University, was showing both teachers and pupils how to reform faulty tones and put in tune the organs of expression. In '66, when he ceased to lecture in Andover, a student in the Theological Seminary was engaged in his place.

The first association of this young man with elocution in the school was of considerably earlier date. When a member of Phillips Academy, he heard at one time that Prof. William Russell was to give a Reading at the Hall of the Ladies' Seminary. The young Phillipian was out of spending-money, but he was full of elocutionary fire, and burned to hear the great reader ; so after the audience was assembled and the door was shut, he stole up the stairs and listened in the entry. As he thrilled to the tones of the veteran elocutionist, the boy — John Wesley Churchill — little dreamed how soon he was to be his successor not only as teacher of his art in the young ladies' school and his own Academy, but Professor of it in the venerable Seminary on the Hill. For twelve years past the Academy has enjoyed, every summer, the admirable training of Prof. Churchill.

In 1868 a former pupil, Mrs. Irene Rowley Draper, '48, offered a prize of \$30 to the best reader in Abbot Academy, as her husband, Mr. Warren F. Draper had already done for Phillips. This gift was afterward increased to \$40, and has since been annually repeated. After two years, however, it was thought better to appropriate this sum, which the generous donor allowed to be used in any way most conducive to good reading, to securing a few private lessons from Prof. Churchill for each of the readers elected rather than to give it in prizes to three of them. It has been found that young girls do not require the stimulus of a prize to induce them to do as well as they can on a public occasion ; moreover, in a thing which is so much a matter of personal taste as reading, nothing valuable seemed to be gained by attempting through a committee to determine precedence.

This annual reading has proved not only a most attractive entertainment to the assembly of invited guests who attend it, but a constant influence to keep alive an interest in the subject throughout the school, and an opportunity for the

best readers to secure personal instruction from Prof. Churchill which could be had in no other way.

The election of these readers is on this wise : twice the number finally wanted are first chosen by the ballots of their classmates, each class being allowed a certain proportion. The young ladies thus selected read before the assembled school, and out of their number, half are elected, without regard to classes, by a new ballot of pupils and teachers. This test reading is an ordeal hardly less exciting than the public occasion.

The Library of the Academy is not large for a school fifty years old, but as it has been gathered under a sense of actual need, it has a goodly proportion of books in constant use.

How early a beginning was made we have not been able to learn, but the Catalogue of 1842 speaks of a library among the advantages of the school. Quite a number of books in the early time were given by the widow of Rev. Dr. Wisner ; the Tract Society presented their publications to the value of twenty dollars ; the set of Waverley Novels was a gift from Edward Buck, Esq.

Some years since, the Senior Class desiring opportunity to refer in connection with their studies to some of the learned articles in the *Bibliotheca Sacra*, undertook to place the set of bound volumes on the shelves of the library. They went out begging, and soon came back, money in hand, delighted with the generosity and good nature of Andover gentlemen.

For many years past a certain percentage of the yearly receipts has been devoted to the purchase of books ; so that their increase, if not rapid, has been easy and continuous. It points a contrast in circumstances, to turn from the choice and costly little collection of art books thus acquired within the last few years, and read in the records for Oct. 13, 1858

a formal vote of the Trustees that Rev. S. C. Jackson be "empowered to procure for the Academy, Smith's Biographical and Mythological Dictionary, by exchange in part for Hutchinson's History of the Geology of Massachusetts."

The Library now consists of a little more than one thousand eight hundred and eighty volumes. Besides these, the treasures of the Theological Seminary and Memorial Hall Libraries are fully accessible to the teachers, and partially so to the pupils of Abbot Academy.

The Abbot Courant, a small magazine which has been issued by the pupils of the Academy for six years past, serves the purposes of stimulating literary ambition, sending a pleasant letter of Andover news to subscribers, and preserving a record of school events. The originators of this periodical, one of whom is now associate editor of a more public journal, fondly fancied it was an enterprise without precedent in the school; but historical research, after its wont, goes to prove there is nothing new under the sun. We hear of "lively contributions" to a "small manuscript paper" called the "Work-Basket," in Prof. Brown's time.

In the Andover Advertiser for July 23, 1853, appeared the following item: "The concluding exercise at the examination of Abbot Academy on the 19th of July 1853, was the consideration of the contents of a paper called 'The Experiment,' established by the pupils during the term. The prospectus was read, terms given, contributions and advertisements solicited. On the announcement of such a formidable rival, we began to tremble for the fate of the Advertiser. Extracts from the four numbers published were given, exhibiting very distinguished ability and unusual versatility of talent. Subjects of vital importance — from Mother Goose's Melodies to the invasion of Turkey, and the probable consequences of a war — were discussed in a manner worthy of

diplomatists. . . . Twelve young ladies took part in reading from their cherished hebdomadal, and it was quite a pleasant conclusion of the occasion. When it was stated that the paper was discontinued, the fourth number closing its existence, we breathed more freely with regard to the success of the Advertiser."

The classes of '71 and '72 issued a pair of rival papers, called "The Knife" and "The Fork." They were very sprightly, but too pointed and slashing in their style for permanence.

The Courant is doubtless the first periodical really published by the school. With a fair patronage from old scholars, there seems no reason it should not live and thrive; and its record of current events will be invaluable to the school-historian of 1929. It has been cordially praised as "bright, original, and feminine," by its exchanges in Harvard, Yale, and other colleges, and has enjoyed the singular honor of having one of its stories translated into Dutch for a magazine in Holland.

Physical Culture has received attention from the earliest days. Mr. Lamson drilled the girls in military tactics, using for a parade-ground the Academy Hall, which was not finished until 1834.

Calisthenics was practised in Mr. Stone's time, '39-'42, if not before, and continued until displaced by the more vigorous "New Gymnastics," in 1862. A Gymnasium is one of the great needs of the Academy. It is not without much inconvenience that the largest recitation-room is daily adapted to this purpose. And the exercise, which is spirited and helpful under all its disadvantages, would be far more satisfactory if it could have any airy apartment of its own with ample room and verge enough, furnished with a few simple gymnastic fixtures.

Mr. Farwell encouraged horseback riding, by turning the little circuit behind the Academy into a riding-school, and acting as master when the young ladies chose to hire horses from the livery-stable.

At present, regular exercise is required both morning and afternoon either in the way of gymnastics, active sports, or walking. It is found quite feasible in Andover to allow girls the freedom of the streets and the fields.

In the matter of health, the friends of the school have cause for the deepest gratitude to the Lord of life. Death has never darkened the doors of Smith Hall. No epidemic more serious than half a dozen cases of measles has ever affected the school-family since it began to be, twenty-five years ago.

In these days when so much anxiety is felt as to the sanitary influence of boarding-schools, it may be cheering to hear the testimony of experience that there are at any rate two sides to the question. While health sometimes breaks down, of course, in this large household as in private families, cases are by no means infrequent where young ladies improve in this respect at school. If this were a medical treatise, we might follow the example of the great alarmist on this subject, and give particular cases, with dates and symptoms. It is no uncommon thing for our teachers to hear the remark, "I never was so well in my life as since I have been in Abbot Academy." It is nothing strange that the simple, regular, wholesome regimen of a life full of cheerful activity without excitement, in a locality famous for pure air, should conduce to such a result.

So far as we are able to trace the former members of the school, the best educated of them seem to have no less physical ability than the more ignorant to bear all the burdens and fulfil all the functions of life.

In the earlier days of the Academy, the training of teachers was made a prominent object. Now that

“ Every gate is thronged with suitors,
All the markets overflow,”

we can hardly realize the need of well-qualified female teachers which must have been felt fifty years since. There is still “ plenty of room at the top ;” then, there was plenty of room all the way down.

In the first Catalogue issued by Abbot Academy particular attention is promised to those preparing to teach ; and in 1839-40, the very year, by the way, that the first State Normal School of Massachusetts was established, a regular “ Teacher’s Course ” embracing three years, was laid out ; and ladies pursuing it were given the opportunity of experimenting upon the Preparatory Department in the art of teaching. None under sixteen years of age were admitted to the Teacher’s Course, and none over twelve to the Preparatory. Pupils not falling into this classification were also admitted, and a synopsis for 1840 gives the number of girls over fourteen years of age as ninety-six, under fourteen as twenty-three.

In Mr. Farwell’s time, though there was no longer a specific course for those fitting themselves to be instructors, lectures on teaching were announced.

In later years, while there are always young ladies in the Academy who think of teaching as a vocation, the proportion of such is not so large as in many seminaries. Still there are not a few who have no need of a profession as a means of support who covet it as a continued stimulus to mental activity, and as a definite line of usefulness. This feeling is cherished in the school, along with the principle always enforced, that the home is the very foundation of the state, and its claims are paramount to all others. Girls are urged to consider their education incomplete till they have learned

to do some one thing so well that the world will count it worth paying for. They are taught that every woman should be able to earn for herself an honest living; and if wealth releases them from that necessity, it is that they may have leisure to do that great amount of work which society needs to have done by woman's hands, but can never pay for.

The school-year has always been closed with public examinations interspersed with music and "compositions." Since written examinations in all branches have been required, only so many of the oral have been given as might afford visitors a good opportunity to judge of the work done in school.

Formerly, what was considered the severest test of scholarship, the examination in Butler's Analogy, was held Anniversary morning; but of late years the weariness and excitement of the day have been lessened for the graduates by substituting class exercises, and the vine planting.

As the Hall of the Academy is far too small to accommodate the people who assemble on Anniversary-day, it is the custom for the school and its guests, after the young ladies have performed their parts, to adjourn to the Old South Church for the oration and giving of diplomas. It is an inconvenient necessity, yet not without its compensations. The change of air, the long train of bright-faced school-girls passing down the street, led by their dignified trustees, and followed by their predecessors in school — the welcome of the church decked with flowers by ladies of the village, — the organ voluntary, — the galleries crowded with expectant friends, — altogether it is a pleasant change. The occasion has been honored by addresses from some of our ablest speakers.¹

The diplomas are presented to the graduates by the Presi-

¹ A list of Anniversary Orators in Appendix.

dent of the Board, Prof. Park ; and his brief addresses have been gems sparkling with beauty and wit, which should have received a permanent setting. It was hoped that a collection of them might enrich this volume ; but alas ! they were committed only to the air that syllabled them, and cannot be recovered. One is quoted on pages 10-14 of this volume, and one which some reporter rescued from the common fate is given in the Appendix.

The Old South never witnesses a scene more beautiful and suggestive than that semicircle of girl-women arrayed in festive white and roses, yet pale with the meaning of the hour, gathered about the grand figure of the prophet who opens for them the door out of school into the world, with kindly words of parting, high words of hope, and solemn tones of benediction.

VII.

1829-1879.

THE glory of the school is her daughters. As she summons them to rejoice with her on her fiftieth birth-day, she finds among them women not a few of whom a royal mother might be proud.

While she loves to record those who have made to themselves an honorable name, she never forgets that many of the noblest and most useful lives, both of men and women, are hidden from the world.

In gathering information for the Semi-centennial Catalogue, circulars of inquiry have been sent to all former pupils. The same mail has brought from one a brilliant report of books written, charities founded, offices held; and from another the brief response, "nursing an aged mother," or "caring for my little children."

"In the nice ear of Nature,
Which song is the best?"

Let no old scholar imagine that her part of the world's work is undervalued because her name and exploits find no mention in the History of the Academy. God alone can sum the harvests of human lives. The intelligent thought, the loving fidelity, the silent heroism which is making the unseen service of the home a blessing, not only to the household but the country, can no more be reported here than sunshine and air can be printed. "Their record is on high." We can speak only of those whose histories lie most open to the public.

That was not a common-place company of girls who first went in and out under the Ionic porch of the new Academy. The Stuarts, the Woodses, the Adamses, daughters of thinkers, were by inheritance and nature, full of ideas, of religious aspirations, and intellectual ambitions. In their midst was the first missionary who was to go forth from the new school, and here is the picture of her as they saw her.

“How vividly do I recall one of my class, the nearest and dearest, by whose side I sat. What a face she had! Full of sweet sensibility, where waves of feeling chased each other, like the lights and shadows on those mountains opposite my window. Everything about her betokened a peculiarly fine grain in her make-up. Quietly from her brother's parsonage in the West Parish, Henrietta Jackson came and went, her face flushed with the exercise of her long walk.”

So writes Margarette Woods Lawrence, looking back through half a century. The eyes that rested so fondly on the sweet, shy seatmate watched her through the outward calm and inward struggle of her girlhood, the outward hardship and inner peace of her womanhood. They followed her across the seas, as the wife of Cyrus Hamlin, and marked how the gentle devotion of the lovely missionary melted Greek and Armenian into reverence for her faith. And when that hallowed grave was made upon the lonely Isle of Rhodes, the faithful schoolmate took up her pen and portrayed in a book the beauty of that life, and the shining of celestial light on the dark river.¹ No one who has read that record can forget the touching scene where the young mother, with the composure of a sublime faith, makes known to her poor little girls the terrible loss which overshadows them.

Three of those little daughters, Henrietta, Caroline, and Abbie, came in after years to the old Andover school. They

¹ *Light on the Dark River; or Memorials of Mrs. Henrietta A. L. Hamlin, by Margarette Woods Lawrence.*

bore about them their mother's loveliness with a touch of their father's genius. They brought from their home on the Bosphorus, a certain Oriental charm of romantic history and glowing imagination, but not without the faithful conscience and the fervent consecration of the true missionary child. Every one of them honored here the name which they were proud to bear.

In the very first year of its existence, then, Abbot Academy was permitted to aid in the training of one who was to serve the kingdom of Heaven as a foreign missionary, and it has never since lacked for messengers to carry its Christian teaching to the ends of the earth.

In Constantinople, this school has had opportunity to do good not only through Mrs. Hamlin, but Mrs. Everett (Seraphina Haynes, '45), Mrs. Washburn (Henrietta Hamlin, '58), and Mrs. Grosvenor (Lily Waters, '72). And now Clara, fifth daughter of Rev. Dr. Hamlin, who graduated in 1873, adding lustre to the name her sisters had left so bright, has gone to be a teacher in the Constantinople home.

A quarter of a century has passed since the death of Mrs. Everett, but those who knew her here still speak of her with a brightened eye, which shows how pleasant a vision rises at the mention of her name. During the years '42 and '43 she was sharing the cheerful hardships of Abbot Academy commons, and making most scholarly use of the advantages of the school. Meanwhile she formed the acquaintance which determined her earthly destiny. Her missionary work was largely identified with that Girls' Seminary at Constantinople, in which American Christians have since become so much interested through Miss West. Her labors were wrought with a joyous enthusiasm, but they were too great, and too early wore out her life. Her memoirs are written in a book called "The Missionary Sisters." In later days, her blithe and gentle spirit reappeared in the school which

her memory honors in the person of her daughter, Lizzie Reed, '74, who bears the name of her adopted parents.

As Henrietta Hamlin Washburn is wife of the President of Robert College, and Lilian Waters Grosvenor of one of its professors, they are not technically missionaries; yet their lives cannot but be a mission of love wherever they are, and the work they share as helpers of their husbands is vital to Christianity in the Turkish capital. Indeed, Mr. and Mrs. Washburn were regular missionaries of the American Board from 1859 to 1869.

Our latest messenger to Constantinople is Miss Martha J. Gleason, '69, who sailed Dec. 14, 1879. She is to share the duties of Mrs. Schneider, as city missionary, and undertakes her work with an ardor which scarcely takes note of sacrifice.

From Aintab, Turkey, Mrs. Americus Fuller (Amelia D. Gould, '56), writes of her school-days in Andover: "I remember with great interest the prayer-meetings held in Miss Hasseltine's room, and the influence they had upon me, then young in the Christian life. The necessity of entire consecration to God's service, the duty and importance of leading others to Christ, was constantly urged upon us by our beloved teacher. In that still hour God came very near to us."

Three of the Abbot Academy missionaries who have gone to Turkey were residents of Andover. Mrs. Beebe (Sarah Wardwell, '52), who after five years of loving labor made her grave with her people at Marash, Mrs. Livingstone, and Miss Rebecca Tracy. The last two were daughters of the well-known physician, Dr. Stephen Tracy, and inherited an interest in missions from parents who had given some years to the work in India.

One of her old companions has written: "Her school friends well remember the petit figure of Martha Tracy, as she moved among them with quick, energetic step. She dis-

tinguished herself by her superior scholarship, and won the admiration of her companions by the uncommon excellence of her compositions. This talent afterwards showed itself in her pleasant, vivacious letters to her home friends. Her accounts of the trials and hardships incident to her missionary life she always clothed with so much humor and sprightliness as to rob them of half their repulsiveness."

The ten years of Mrs. Livingstone's life at Sivas were full of earnest work, and when the health of her husband compelled them to return to this country, she addressed herself no less faithfully to the duties of a Massachusetts pastor's wife. She died at North Carver, Mass., in 1874.

Another native of Andover, whose zeal for a life of self-denial was first caught in a Juvenile Missionary Society in Dr. Jackson's parish, devoted herself to the good of the Cherokee Indians. When a member of Abbot Academy she was Mary A. Frye, a beautiful and earnest girl, already doing good as she had opportunity. In 1844 she married Rev. Worcester Willey, and entered on her hard and adventurous life at Dwight, Indian Territory. She not only taught in the boarding-school, but she took wild Indian girls into her family to civilize. He who best knew her daily life says of her: "Uniform calmness, self-possession, and Christian kindness, gave her great influence among the people. After five and a half years of incessant toil in happy and cheerful endurance, the Master called her to himself on the 23d of Sept. 1850." She, too, in later years was represented in her old school by a daughter.

The Academy has had the privilege of sending to Japan, during this wonderful crisis of change, three energetic young workers, with their heaven of Christian truth.

Miss Maria Gove. '67, married John Berry, M.D., and went

to Kobe, Japan, in 1872. Their efforts to seek and save have been divinely prospered. Through his profession, Dr. Berry has gained influence with the government as well as the people. Dr. Taylor who accompanied him and his wife in one of their "dispensing tours" wrote home: Mrs. Berry generally had a crowd around her, whom she interested by showing pictures and telling Bible stories. Her direct work for the kingdom of Christ I think was fully as effective as any.

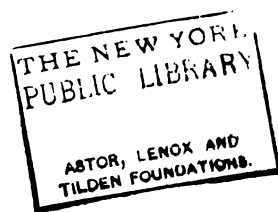
When Dr. and Mrs. Berry returned in the fall of '78 to their home in the East, after a visit in this country, they took with them among their new comrades, one who will be long and dearly remembered at Abbot Academy, both as scholar and teacher, Isabella Wilson, '74, Mrs. James H. Pettee. Meanwhile, Ellen Emerson, '77, Mrs. Otis Cary, had gone on with her husband, and was ready with a warm heart to welcome them to their new home.

At one station in Japan are centered with their husbands these three, who feel that their power of service has been developed by Abbot Academy; three who are praying with their very lives, "Thy kingdom come!"

Mrs. Cary writes to the Principal of the Academy March 21, 1879: "It may be of interest to you, if to no one else, that the Abbot Academy girls of Japan have received permission from the Central Government and the home churches to reside in Okayama. We are hoping that the fall will find us in permanent homes in this city of thirty-three thousand people with out-station work in a parish of a million. The woman's work has already a good start. Could you desire a better opening for three of your girls?"

"You have probably heard that a little girl in China on looking at the picture of Abbot Academy Hall, said: 'Mamma, is that where our souls go when we die?'"

"She did not have to be in the dear old place to recognize





THE ACADEMY HALL, NORTH END.



THE ACADEMY HALL, SOUTH END.

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ASTOR, LENOX AND
TILDEN FOUNDATIONS.

what a good place it is ; even a child's mind could take it in at a glance.

"Be sure of this, that Japan's Abbot girls will send warmest greetings to the Semi-centennial, and wish the best future to the school where they enjoyed so much."

Abbot Academy is proud to lay some claim to Mrs. Sarah Foster Rhea, whose fervent zeal and eloquent speech have made her a blessing to her own countrywomen in her widowhood, as she was to the Nestorians in her happy wifehood. Mt. Holyoke is her Alma Mater, but her career of active service was commenced as a teacher in Abbot Academy. Through "the Tennessean in Persia" she has prolonged the influence of her husband's life, so prematurely ended ; and under the direction of the W. B. F. M. for the Interior, she is kindling many hearts to a new interest in missions.

Mrs. Martha E. Williams Sherman, '34, carried the gospel back to the Holy Land, whence it came to us. With her husband, she was a witness for Christ in the city of Jerusalem from '39 to '42. She died in her own country in 1846.

In the Sandwich Islands the school has had two representatives ; Martha Cooley, '56, the wife of Rev. Thomas Jones, missionary of the Church of England, and Lois S. Hoyt, wife of Rev. Edward Johnson. Mrs. Johnson went out with her husband in '36 and, though he died in 1867, still remains a missionary at Waioli.

Turning to India, Abbot Academy may claim some share in the usefulness of Mrs. Henry M. Scudder (Fanny Lewis, '36). Though now so identified with the Central Congregational Church in Brooklyn. Dr. and Mrs. Scudder were twenty years valued missionaries in Madras and vicinity.

"If I reach heaven," writes Mrs. Scudder, "I shall look

around in the hope of recognizing some of the dear native children for whom I have prayed, and the Christian converts who will assuredly be there to join in the song : ' Worthy is the Lamb that was slain, and hath redeemed us to God by his blood out of every kindred and people and nation.' "

Mrs. William E. DeRiemer (Emily True, '57), spent with her husband the ten years from '68 to '78 in Ceylon. Her life there was full of activity, teaching women and children things both temporal and spiritual, and comforting the hapless young widows to whom life was only less dreadful than "the flaming death." Not only her fluent tongue but her musical skill proved a priceless instrument of usefulness. Now, Mrs. DeRiemer is a missionary in turn from India to America, rousing the interest of Christian women wherever she goes in their unfortunate far-away sisters.

The last missionary who has gone from the school to India is Emma S. Wilder, '74, wife of Rev. George H. Gutterson. When a young girl, Mrs. Gutterson was brought by her missionary parents from Africa, and left at Abbot Academy to receive her education. She spent five years in the school as a pupil, and two as a teacher, and was married from it as a daughter from a home. In December 1878 her old teachers and her pupils commended her to God and his work, as she and her husband went courageously on their way over the seas to tell of Jesus Christ in the land of Brahma and Buddha. Their new home is at Dindigul, Madura District, Southern India.

This case recalls another way in which the quiet old school at Andover is knit to distant lands.

The Lindleys, the Grouts, the Roods, the Wilders, the Pixleys, the Hardings, the Blodgets, the Hamlins, the Wrights, the Byingtons, the Blisses, the Fords, and the Birds have placed their children here for instruction, and it has always been esteemed by trustees and teachers an honor to

be entrusted with the daughters of those who have expatriated themselves for the sake of Christ.


It has been for many years customary, by an annual contribution of teachers and pupils, to support some heathen girls at the mission schools in different parts of the world. These foster daughters of Abbot Academy in China and Ceylon, Persia and Africa, have in most cases gone back among their people to shed light as intelligent Christian women.

While we do all honor to the foreign missionaries among our alumnae as our advance guard, we do not forget that lives spent at home are often just as laborious, devoted, and useful.

"The desire that every girl should go forth as a Christian worker," which old scholars not unfrequently speak of as the strongest impression they received of the spirit of the school, has surely been, in large measure, granted.

No thoughtful eye can rest without a shade of kindly foreboding on a group of young creatures carrying the ardor of high purposes out from the shelter of school into the crosswinds of the world. But teachers who have long watched with mother-like solicitude this annual outgoing from the homestead, have thanked God and taken courage as the years have borne witness to so much patient, efficient, womanly work wrought under the great master.

"It is not altogether a useless life," writes one, "if we do something to sustain a healthful moral and Christian atmosphere about us." And this we have a right to hope the multitude of Abbot Academy girls are doing far and near. Hundreds of them are trying to fulfil the great command: "Do good as ye have opportunity." Some of them are leaders in benevolent enterprises. For instance: Mrs. Emily Adams Bancroft, '31, of Jacksonville, Ill., is President of an



association which has in charge the poor of the city, President of a Foreign Missionary Society, manager of a Free Reading-room, Secretary of a Temperance Union, Secretary of a Female Education Society, which since her connection with it has educated over nine hundred young ladies, fitting them to become teachers or to fill some important place in society.

Mrs. Elizabeth Emerson Humphrey of Chicago, the able Secretary of the Woman's Board of Missions for the Interior, whose recent "Ten Years Review" has been received with so much interest, was both pupil and teacher at Abbot Academy. The same is true of Mrs. Judge Briggs (Amanda B. Hebard), whose words of welcome opened the interesting meeting at Kalamazoo, where that report was presented. Mrs. President Brooks (Cynthia Page), delegate from the Baptist Board on the same occasion, is also an Abbot graduate.

Miss Theodosia Stockbridge has found for herself a mission field among boys, which she has cultivated with untiring tact and earnestness. The incidents of her success would be full of interest and encouragement if she were willing to make them public.

Mrs. C. D. Robinson (Abbie C. Ballou) is one of the founders of Codle Home and Hospital at Green Bay, Wisconsin, a charitable institution which, though under the care of the Episcopal Church, is open to all creeds and nations.

Mary Tuttle Chase, with her husband Prof. T. H. Chase, has been for nine years laboring earnestly as teacher and writer for the freedmen. One year when they felt the need of "rest and change" they took it, not by ceasing to work, but by changing the material from negroes at Atlanta University, Georgia, to Indians in Wisconsin.

"Miss Rebecca Tyler Bacon, daughter of Rev. Leonard Bacon, D.D., died at New Haven, Ct., Oct. 26, 1878. She

was a woman of rare gifts, of great intelligence, and of extraordinary ability. She had the true missionary spirit in a self-sacrificing devotion for the welfare of others, especially of the unfortunate and the debased. The Normal Institute at Hampton, Va., was much indebted to her wise management for its successful organization, and the impress of her mind and spirit will remain while that institution stands. She was a power for good in her native city, where her counsel and direction were given to many public and private charities with untiring devotion. Her faithful and tender ministry, as the eldest daughter and sister, amid trials and sorrow are best appreciated by those she cheered and comforted and strengthened."¹ This noble character had a part of its early growth under the shelter of Abbot Academy.

Another old scholar who expended not a little earnest care upon the freedmen, laboring at Roanoke Island, Columbus, Ga., Apalachicola, Fla., is Mary R. Kimball. For five years past she has been acting as a sort of city missionary under the auspices of the Relief Committee of Salem, Mass., and is deeply interested in starting a reading-room and a home for working-girls in that city.

Mary Bates Merriam, '58, who had seen some service as a foreign missionary on the Western Coast of Africa — an experience embodied in her book, "Home Life in Africa" — devoted herself for some time to the same race in Virginia. Her missionary spirit finds its field now among the poor of Boston.

Miss S. A. Jenness, who now has a school in Baltimore, Md., went immediately after graduating in '64 to teach a public school of freedmen in Savannah, Ga. It was in that chaotic period just after the war, while the negroes were still bewildered with freedom; and her letters from the midst of her work were rich in the strangely mixed comedy and tragedy of the time.

¹ *American Missionary*, December 1878.

Miss Annie L. Grout, daughter of Rev. Alden Grout, so well known as missionary in Africa, taught for a year in Atlanta University.

Miss Tolman, whom the girls of '52 will remember as their music teacher, is now, as the helpmate of the home missionary, Rev. Charles Seccombe, on the farther borders of Nebraska, showing how much hardship one can cheerfully bear for the kingdom of heaven's sake.

One of the Academy's daughters, Miss Sarah L. Cummings, '61, has lately entered upon a new field as city missionary of the Central Church at Worcester, Mass., and the pastor writes of her: "She takes hold of the work with wonderful tact, good judgment, and sympathy. The work is new for our church, so that our people are learners; but Miss Cummings takes hold of it like a veteran, and she has become indispensable to us."

Anna Maria Smith, who in 1840 was a school-girl eagerly drinking in the varied influences of Andover, is now "in full strength and vigor, though on the verge of sixty," conducting a boarding and day school on the very summit of the Blue Ridge in the village of Jacksonville, Floyd Co., Virginia. This school though the centre, is by no means the limit, of her labors. The region around her is missionary ground, and she joins with her minister and his wife in trying to cultivate it. They have started Sunday-schools at different points all over the county, where in many cases there was not only no Sabbath-school, but no day-school. The land is possessed by Dunkards and by "Hard Shell Baptists," who "teach their children that the Sunday-school is an institution of Satan, and they had better go hunting or fishing or playing marbles than to attend it." Through rain and heat these ladies go to hold their schools in log-cabins or under a roof without any walls, or more frequently still in the open air.

Nor do they spend their strength for naught "The good

seed seems to be springing up," writes Miss Smith. "Books are read with avidity, and the county has been supplied with the best we could obtain. Our schools increase in numbers and interest, and the children of these 'Primitive Baptists' come and stand on the outside, listening with rapt attention, but refusing to read the Bible, as they are forbidden to take any part. I trust that this county, which from its natural resources might be one of the foremost in the state, will emerge from this darkness into a pure, solid, educated Christianity."

"There is practical patriotism! If our schools can send out women to civilize and Christianize the waste places like this, there is hope for the republic.

But the "old scholars" who are working with Christ to seek and to save that which was lost are far too many, thank Heaven! to be chronicled here, and they do not need this record. *Dies declarabit.*

So far as the Alumnae have had a distinct vocation, by far the largest number, of course, have been teachers. Among these are Mrs. Pease, formerly Miss Mary W. Chapin, for so many years Principal of Mt. Holyoke Seminary; Miss Rebecca J. Gilman, lately deceased, for some time Principal of Bradford Academy; Miss Mary B. Briggs, teacher of literature at Wheaton Seminary, Norton; Miss Susanna C. Jackson, formerly Principal of the Girls' High School at Providence, R.I.; Miss Mary Cornelius, Principal of a family school at Newton; Miss Julia M. Edwards, teacher in the Seminary at Rockford, Ill., and also Vice-President of W. B. of M. for Interior; Miss Martha Vose, afterwards Mrs. Norman Hazen.

But this is a list with which it is dangerous to meddle: one knows not where to stop. Therefore we will not begin upon the throng of younger graduates who have shown great

promise in this profession. Beside those teaching in schools, several have undertaken the instruction of Chinese youths in their homes.

The roll of writers begins with the beginning of the school. Among the girls gathered the first morning were two embryo authors, who had already, at eleven years old, wrought each other up to their first literary venture — a contribution to the *Youth's Companion*.

One of these friends, Elizabeth Stuart, was destined to pass into the heavens from the full noontide of her day as wife, mother, and author, bequeathing to her only daughter her name, her pen, and her intense, artistic, sensitive nature. Her character has been portrayed with great delicacy and vividness by her husband, Prof. Austin Phelps, D.D., in "The Last Leaf from Sunny Side." Mrs. Phelps was the writer of "The Angel over the Right Shoulder," "The Kitty Brown Series," "Tell-Tale," "Peep at Number Five," "Sunny Side," and a number of children's books published anonymously.

The other of these two schoolmates, Harriette Woods, daughter of Dr. Leonard Woods, lives to harvest the fruits of an uncommonly prolific life. She has done the usual work of a pastor's wife, has labored in the temperance cause, has taught a class of city truckmen, has gathered in her own house a Sabbath-school of Roman Catholic children; she ministered in the army hospitals, she finds her "present duty and pleasure in carrying the gospel to the doors of a parish of very poor colored people" in Brooklyn, N.Y. She has also written and published one hundred and fifty-two volumes, "in every one of which it has been her aim to set forth Christ as the Saviour of sinners." But the main business of her life has been, as she considers, to train her "six sons for usefulness in this life, and happiness in the life to come."¹

¹ Of these sons, one is a physician and instructor in Harvard Medical Col-

She was the wife of the late Abijah R. Baker, D.D., and is the author of "Tim, the Scissors Grinder," "Cora and the Doctor," "Courtesies of Wedded Life," "Every-Day Duties," etc. Many of her books are published under the pseudonym Madeline Leslie.

Mrs. Baker's sister, Margarette Woods, wife of Edward A. Lawrence, D.D., has already been alluded to in connection with her best known work, "Light on the Dark River."

A gift for writing ran in the blood of the Stuarts. Two of Mrs. Phelps' sisters, who were also members of the Academy in those opening days, were preparing to interest and influence hundreds of young readers. Sarah, Mrs. Prof. Robbins, whose newspaper articles are always so welcome, has written a great number of juvenile books, as the "Win and Wear Series," "Highland Series," and "Green Mountain Series."

Abbie Stuart, the late Mrs. George N. Anthony, was the author of "Durham Village," "Our Boys," and "The Circus."

The youngest and most famous heiress of the blood and the gift, Elizabeth Stuart Phelps, spent her earlier school-days in Abbot Academy, but was educated mainly under Mrs. B. B. Edwards.

Maria L. Cummins, '45, was the author of various works of fiction; one of which, "The Lamplighter," gained an extraordinary success.

Mrs. Sarah Lord Hall, '66, has published one book, "Child Life in New England," which, it is hoped, is not to be her last.

Miss Julia Fletcher, who has so early made herself famous as the author of "Kismet" and "Mirage," was a bright, fair-haired young girl in Davis Hall in 1867.

Not a few whose interesting "compositions" used to please their schoolmates here have since been giving pleasure to

leage, three are clergymen in the Episcopal Church, and the youngest is in course of preparation for the ministry. One has died.

vastly larger circles through newspapers and magazines ; as Mrs. Eddy (Aunty Hamilton), Mrs. Lowell Mason (Marie Mason), Miss Emily P. Hidden, Miss Alice French (Octave Thanet), and others whose names are likely to be much better known a few years hence than now.

One of the originators of the Abbot Courant is now sharing her husband's duties as an editor, and her experience is pleasantly suggestive of the possible fitting together of home and profession in woman's work. "I love the life," she writes, "it is so manifold and active ; and then I think myself the happiest of people because it is not altogether domestic. I enjoy my housekeeping, but that is not the sum and substance of everything, and my great delight is that I am able in this way to keep as wide an outlook as my husband does ; besides all that, we have that thorough good comradeship which is the dearest thing in the world to accompany every days' ups and downs."

Another lady, who was here in '58, has "spent much time during the past sixteen years in the principal libraries of the United States in compiling catalogues."

A few are, or are preparing to be, professional artists ; Mrs. S. P. Grozelier (Sarah A. Peters, '86), highly esteemed as a portrait painter ; Miss Emily A. Means of Andover, whose work on the walls of Phillips Academy, as well as her own Academy, bears witness to her skill ; Miss Fanny Osborne, who has lately opened a studio in Peabody with flattering prospects of success ; Mrs. Fanny Fletcher Parker, '72, of Winchester, who is taking portraits in crayons ; Miss Mary C. Wheeler, '66, who has improved her natural gifts by years of study abroad, and is still painting in the Louvre.

One lady, Emily Webb, '50, has a photographic gallery at Wilmington, Delaware, and does every part of the work herself, "from taking pictures to cleaning the plates."

Many have made music their speciality.

Charlotte Flint, '49, has not only been a teacher of music, but soprano singer in concerts and in various important churches of New York ; Dr. Prentiss's, St. Thomas' Church, the Church of the Messiah, the Dutch Reformed on 5th Avenue and 29th Street, and most recently at Dr. Van Dyck's, Brooklyn. She is known to fame under the three names, Miss Flint, Mrs. Wm. Clark, and Mrs. George Higbee.

Mrs. Faith Huntington Hooker of Boston, is a teacher of vocal music, whose theory and training have high value in the eyes of physicians and public speakers as well as singers.

Two Andover girls, who inherit their taste and talent from their mother, Mrs. Abbie H. Cutler Abbot, also a loyal daughter of Abbot Academy, are finding music their profession, one as a popular teacher in Boston, the other as a public singer in Philadelphia.

Laura A. Wentworth, '60, who commenced her career as music teacher at twelve years old, and as organist at fourteen, is now winning in those capacities a salary of \$1600 a year at Lexington, Ky., where she is connected with Sayre Institute. She gave music lessons in Abbot Academy during her last two years at school, and since then has been a popular teacher at LaGrange College in Tennessee, Monticello Seminary in Illinois, and Elmira College, New York. Her old schoolmates will be touched with sympathy when they know that her present name, Mrs. William Fowler, tells the story of scarce four years' rich wedded happiness cut short by the death of her gifted young husband.

Mrs. C. H. Dane, whom the girls of '61 will love to remember as "Mate Chase," after two years of study in Europe, taught music at Ann Arbor, Michigan, and for four years past has done so in California, at Los Angeles and Santa Rosa.

Miss Theodosia Stockbridge, whose name is pleasantly

mentioned in almost every letter of reminiscence from pupils of President Brown's time, has long had a high reputation as a teacher of music, first at Hanover, N.H., and afterwards at Clinton, N.Y.

One of the more recent pupils, Miss Lilla Means, has prepared herself for the same profession under Pruckner at the Stutgard Conservatory ; and another, Miss Anna Fuller, under Schuloff, at Dresden.

Some, if they could not be distinguished musicians themselves, have come as near it as possible, like Maria Derby, '48, wife of the organist J. D. C. Parker, and Sarah Brigham, '63, wife of Prof. Junius W. Hill.

One Abbot Academy girl, Annie M. Edwards, '55, enjoys the distinction of being the first woman appointed as post-mistress in the United States. It was at Rockford, Ill., as successor to her husband, M. Smith, Esq., who had been killed in the war. Her eventful record since then has been on this wise : she married in 1865 Maj.-Gen. A. L. Chetlain, shared his fortunes while he acted successively as a Union General till the close of the war, U. S. Assessor of Internal Revenue in Utah for two years, Consul at Brussels for three years. Since they took up their residence in Chicago, Mrs. Chetlain has been one of the managers of the Home for the Friendless, one of the Vice-Presidents of the State Industrial School for Girls, officer of a literary society, etc. "I find," she writes, "that the training and instruction I received while attending Abbot Seminary have been of great benefit to me during all the varied experiences of the past twenty years."

Miss Emma E. Newman, '56, reports herself as a home missionary preacher in Illinois, "busy and happy, working with all 'her' small might directly for the highest results." She remarks of her education, "I was strongly influenced

while at school by the literary and religious atmosphere of Andover. I have always thought it an inestimable blessing to have been so situated as to receive the results of the highest Christian culture, and I am sure that what I took in at the pores has been quite as valuable to me as what I deliberately learned."

So far as we can learn, only one of the Abbot Academy girls as yet has entered the medical profession, and she, Adeline S. Hutchinson, M.D., of Minneapolis, Minn., formerly of Andover, has reached it through difficulties which seem to give her a right to success.

One former pupil is matron of the Home for Females, Rutland Street, Boston; another, assistant matron of the Deaf, Dumb, and Blind Asylum, Berkeley, California. Two or three gave themselves to the work of nurses during the war. One has been for thirty-one years a "seedswoman," and remarks in reporting herself, "I feel that my education at Andover has been of advantage to me in the prosecution of my business. My particular line of study now is Botany."

Another, Emily Ames, the daughter of a well-known Boston artist now deceased, is an actress.

Not a few have found through their marriage ample use for all the culture their school-days afforded; as for instance, the wives of Hon. George S. Boutwell, Judge Aldrich of Worcester, Hon. Edward S. Tobey, Rear Admiral Green, President Brooks of Kalamazoo College, Professors Hitchcock, Hardy, and Emerson, and the lamented Prof. Putnam of Dartmouth, Prof. J. W. Churchill of Andover, Bishop Clark of Rhode Island, Rev. Richard Salter Storrs, D.D., LL.D., of Brooklyn, Rev. Henry M. Dexter, D.D., of Boston; and in fact prominent clergymen in such numbers that it is invidious to begin to name them.

Our records are by no means so complete as we could wish,

but they show that at least two hundred Abbot Academy girls have entered upon the cares and joys of the minister's wife ; a large number have married physicians, others lawyers, college presidents, professors, and other teachers. The Semi-centennial Catalogue proves that the women whose names it enrolls are sharing the lives of business men, farmers, merchants, manufacturers, mechanics, musicians, artists, journalists, army and navy officers, railroad men, and sea-captains. From one we hear how she made her husband's ship a home, crossing the ocean with him more than a score of times ; from another, how she has shared her husband's adventures as engineer, gold-miner, stock-raiser, — "sometimes independent, then, again, without a cent, living almost always on the extreme frontier," making narrow escapes from "guerillas, Kiawas, and Cheyennes." Into every part of the country, into almost every condition of life, these women have carried whatever they learned in Andover. Let us hope there is truth in the conviction thus expressed by one them : "In my opinion, Abbot Academy trains girls to be earnest and useful anywhere. No matter what stations they are to fill, their Andover life will have been a good preparation. If rightly improved it is a foundation upon which any after structure may safely rest."

Another old scholar — she is a widow who has had a family to rear — doubtless speaks for many in saying : "To tell the pecuniary advantage my education has obtained for me would be impossible ; still more impossible would it be to tell with what blessed comfort it has helped me over the rough and weary ways of life. I believe I am a truly grateful daughter to my Alma Mater."

In the circular of inquiry to former pupils the question was asked : "Have you pursued any particular line of study since leaving school ?" To this a minister's wife returns the an-

swer, not more witty than pathetic, "ECONOMY." And one of the mothers writes in reply, "I think any person who has the rearing and training of children is obliged to make human nature a study. If I have engaged in any special branch it is this, and extremely interesting, although sometimes very trying, I find it."

The studies most cultivated by ladies since leaving the Academy seem to be literature, history, modern languages, art, and music; while some, mainly teachers and writers, have continued their researches in less frequented paths. Not a few in later years have gone to countries where the very best advantages are to be found to improve themselves in music, painting, French, or German.

The pupils of these fifty years have been gathered from twenty-nine States of the Union, one of the Territories, and the District of Columbia, Canada, New Brunswick, Nova Scotia, South America, England, India, Persia, China, Cape of Good Hope, Natal, Sandwich Islands, Turkey, and Syria. They are now, no doubt, even more widely dispersed. Should not this venerable mother be so endowed that she may send forth her daughters fully furnished unto every good work?

The constituency of the Academy has mainly been from families where Christian principles, earnest purposes, and habits of refinement have prepared young girls to make the most of the advantages given them. While the sad and difficult task of teachers has sometimes been to undo, as far as possible, a bad home-training, it has far oftener been their genial duty to sow good seed in soil made ready by patient years of parental culture.

That small, heroic class of girls, who wrest their education from unwilling circumstances, has been often represented and always honored here; but there has never been any adequate provision for their aid. The Trustees have dealt with

such cases as generously as they could afford, but there is sore need of a scholarship fund for this purpose.

In 1869 a lovely girl from Cincinnati suddenly died in the last vacation of her Senior year, and her brother, Rev. D. A. Easton, as the fittest monument he could rear to her memory, founded a scholarship of \$1000 in her name at her Academy, which has ever since yielded fifty dollars annually for the assistance of some deserving pupil.

For ten years past, a good man of Andover who is not in the habit of letting his left hand know what his right hand is doing, has given from sixty to seventy-five dollars yearly, for the same object.¹

In 1877, Rev. George E. Street of Exeter, founded a scholarship from property left by his niece, Mary G. (Minnie) Lewis, '73, of Harrisburg, Pa., to perpetuate her influence in the school where she had made it sweetly felt in her lifetime. But the funds which her uncle was at liberty thus to invest, though originally \$1000, had so greatly depreciated that they will require years to regain their value and become available.

So fifty dollars annually from the Emma Easton Scholarship is all the Trustees are sure of having to meet the anxious inquiries which often come from parents with many daughters and few resources, or from poor girls hungering for knowledge.² The regular necessary cost of board and tuition is three hundred dollars a year; so that this one scholarship only pays one sixth part of one pupil's expenses.

Are there not among our alumnae, women now in affluence who remember the thwarting poverty which harrassed their own youth? How could they get a higher pleasure from

¹ At the Semi-centennial this benefaction took permanent form as the Hannah Brewster Scholarship.

² We thankfully record that this statement which was presented at the Semi-centennial ceased to be correct before the morning was out, as will be seen in the last chapter.

money than by doing for an endless succession of school-girls what they once vainly wished some one would do for them? The cruel inequality in the helps afforded young women as compared with young men, proves that society has not got beyond considering that education is a luxury for the one, a necessity for the other.¹

The charges at Abbot Academy, while necessarily high enough to meet running expenses, have always been low enough to repel those who wished to place their daughters in a school made exclusive by its costliness; so the main body of pupils has always been made up of those most comfortably removed from either poverty or riches. Still there are, and have always been, in the Academy young ladies from very wealthy families; there are many among the Alumnae who have ample means at their command. What more graceful tribute could they pay their Alma Mater than to found a scholarship fund which would enable her to bestow on their less fortunate sisters the advantages they enjoyed without an effort of their own? We would not have the needy taken up and carried, if we could, but we ought to give them a helping hand which would make it possible for them to climb.

For the sake of their own daughters, rich men ought to make provision along with them for those who are forced to buy knowledge with self-sacrifice and hard endeavor. It is good for girls who have always had education pressed upon them, and all their wants supplied for the asking, to come into boarding-school intimacy with companions who have been trained by the straitened circumstances of the home to self-denial, energy, and diligence. Such girls add sinews of strength to a school.

We cannot close a chapter about former pupils without a tender thought of that great company who have passed for-

¹ The scholarship funds at Phillips Academy amount to \$59,200. Those at Abbot Academy, March 1880, \$6,400.

ever out of sight. It is impossible to pay individual tributes to those whose memory lingers like a heavenly fragrance about the place which they loved in their girlhood. One saintly life, however, we can hardly choose but mention, for it belonged to Abbot Academy hardly less than to the home where it began. "Katie Fiske," of Bath, Me., after her four years at school and graduation remained here because Andover air was so much more friendly to her asthmatic lungs than that of her native place. Her scholarly mind made her valuable as a substitute when one was needed among the teachers and as tutor to any one who required private instruction; but she was a power among us mainly by the strong and clinging love which bound her to her Saviour, the gentle fortitude with which she bore the yoke of illness which had been laid upon her youth, and the sweet sympathy with which she passed out of her own life of limitation and suffering to live in the lives around her. One has lately written of her: "The remembrance of her gentle uncomplaining life and kind twilight talks, in both of which her child-like Christianity was so quietly shown, have done more for me than any person outside of my own family has done, or ever can do." Katie received her release from earth Feb. 1, 1877, when visiting her Andover friend, Miss Clara E. Palmer Mrs. Lyon), at Concord, N. H.

And thus, one by one, the multitude of "old scholars" are crossing the silent river; some gathering up with them the hopes of their morning, some breaking away from the busy noontide, and others stealing over to their rest in the quiet of the gloaming.

As the news of their departure comes back to this homestead which their girlish faces brightened, it is sweet to remember how many of them said, "it was at school that I first learned the love of my Saviour."

There is much for which the old Academy should be hon-

ored and loved, but for nothing so much as this : that under its gentle constraint hundreds and hundreds of girls have gained that faith which was to be their noblest motive in life, their unfailing comfort in death. By a quiet, daily influence, Christian truth has taken possession of their souls so that by the end of every year vastly the largest proportion, often nearly the whole number, of the great family have named themselves by the name of Christ.

As these successive households have been scattered in their untried youth to a hundred different scenes of discipline and temptation, of course, religious character and Christian belief have sometimes given way ; but the mass of letters which the Semi-centennial era has brought in has borne ample testimony that of all the reasons for which these women cherish their old school-home, the deepest and dearest is that here they first began to love the God who has been the strength of their hearts from that time onward.

Surely that feeling cannot be chilled by death, and we do right to fancy happy spirits looking gratefully back from the fields of the blessed upon this spot where the joy of heaven had its birth.

VIII.

1859—1879.

BEFORE closing these half-century records of Abbot Academy shall we not linger a little to listen to her children who come trooping back with their reminiscences of the good old times when they were at school?

The following quotations are from letters received by Miss McKeen from some of her former pupils, representing the last twenty years.

Mary Tuttle (Mrs. Thomas N. Chase), '61, writes: "It would be impossible to recount the many ways in which my Andover school-life has helped me. Perhaps to every teacher the time has come when 'Hope and Love have given way and Patience alone remained to do the work of both'; at such times, like an inspiration, have come your parting words to our class,—'Take for your motto, I came not to be ministered unto, but to minister.' That which makes Abbot Academy dearest to me is the extreme conscientiousness which it enjoins in little things; when an Alma Mater makes her children fear the beginning of sin, as their most deadly enemy, they cannot but bless her."

Vivid among the memories of Mrs. Mary Hunter Williams, (class of '62), is this: "That year treason was talked in Congress; Curtis made our blood run cold by his predictions of war, and we gathered in your room to talk about it. Sumter fell, and events followed thick and fast."

Others write: "The war was now at its height, and our

hearts were all enlisted for our country ; our leisure was gladly spent in working for the soldiers ; many were the comfort-bags which we made on Wednesday and Saturday afternoons. The furniture of our rooms was very plain and cheap, but we were all happy and content ; not even those from wealthy families desired the luxuries of home, for in those days of war we were glad to economize for the sake of our dear ones who, in camp and on the field, were suffering so much self-denial for our homes and country." "In the spring of '65 we put on crape badges and wept for President Lincoln. Later, came the impromptu gala-day at the close of the war, when the whole school repaired to the roof of Smith Hall by way of celebration. Fortunately, photographic art has preserved the scene for posterity ; as I look at the little picture, I notice that Massachusetts, Tennessee, and Turkey furnish the standard-bearers who grace the cupola.

From '64, Alice B. Goddard (Mrs. Moses R. Emerson), writes : " Well do I remember when I was first ushered into Smith Hall parlor one day in September. A green and white carpet was upon the floor, the windows were shaded by drapery of green chintz, and the lounges were upholstered with the same ; there were some cane-seated chairs and one small black hair-cloth rocker ; in one corner was a little ' what-not,' with a few old shells upon it for ornaments ; on the centre-table lay Lössing's Field Book of the Revolution ; in the front parlor hung a likeness of Mrs. Stowe, and in the back room a smaller picture of Prof. Stowe, both in white painted frames ; these, with some plaster brackets, were the only ornamentation and furnishing of the reception-rooms. I wonder if you remember, as I do, the appearance of the grounds,—if that term is appropriate,—back of Smith Hall, in those early days ! the little shanty off at the northwest corner of the yard, and the tumble-down fence which marked our narrow boundary. What is now Davis Hall, was then

Mrs. Hervey's, and was filled with Phillips Academy boys ; Mr. Turner lived in what is now South Hall, and also had his house filled with boys. The Academy Hall could boast of neither carpet nor paper ; the floor was occupied with great lumbering desks and chairs in triplets ; a plain, square, painted table, covered with green flannel, served as a desk for the Principal ; the portrait of Madam Abbot hung alone in its glory, for no other picture or ornament of any kind was to be found in the building. I remember with great pleasure our visits from Miss Fidelia Fiske, and her delightful ' talks ' to us. Those Saturday night meetings in Smith Hall parlor, when we had to sit close to each other to make room for all, and whence we could not separate without meeting each other as we went to our rooms, had an element of good in them which, it seems to me, can never be felt so strongly in the larger gatherings at the Academy Hall."

Louise C. Avery (Mrs. E. Francis Lincoln), '64, says: "The quiet religious influence which pervaded the home at Smith Hall, the many prayers, the Bible study, each performed a mission never to be forgotten. Those motherly Saturday afternoon talks, and the good counsel we received, I shall always remember."

Amanda R. Hebard (Mrs. Henry C. Briggs), '64, furnishes the following review of her life at school: "My advent at Smith Hall was on a rainy day in December of '61. The conditions were favorable for a severe attack of homesickness, but nothing of the kind seized me. Immediately, I felt the influence of the cordial, kindly welcome extended to new girls by teachers, matron, and old scholars, and the impression of that day is with me still. I am sure my reception as a stranger often impelled me so to meet new-comers that their early impressions might be as pleasant as mine had been.

"The care of our health was constantly enforced by frequent

instruction, both general and particular; regularity in eating, sleeping, and working, aided by the healthful locality of the town, kept us comparatively free from the ills to which even school-girls are liable. Daily exercise in the open air, calisthenics and gymnastics, all contributed toward a good physical development.

“Our manners were looked after by general instruction to the whole school, and special suggestions to individuals here and there as were needed. The golden rule was made the underlying law of all true politeness. We were taught certain general principles of conduct toward those whom circumstances or relations made our superiors, inferiors, and equals, all of whom we found within the four walls of school, as we should find them in the world without. Table etiquette was well attended to; we often thought we spent more time at table than we could afford from our studies; but many of us have never been less busy in the years that intervene, and we can now see the wisdom of imposed leisure at table. “The care of our rooms was put upon us, and was of great benefit to us; less, perhaps, at the time, than in its lasting influence. We were made to understand that wherever we were, we were making work and care for somebody, and that it was well that we should have our share in it. Although we were not questioned in detail as to how we were spending our money, we were expected to keep a straight account of receipts and expenditures, and it was impressed upon us that we were all at school at the expense, perhaps sacrifice, of some person, and that we were under an obligation to use care, discrimination, and economy.

“From our first reception we were constrained to feel that our teachers and matrons were our friends, earnest and faithful, as they who must give account of their stewardship; interested and watchful in what pertained to our welfare in general, they also took pains to know individuals and form

personal attachments. I could mention many instances in which time, care, and strength were freely given in trouble and sickness, and cases where helpful, hopeful labor and patience with erring ones was abounding; this personal interest was very manifest in the frequent quiet Sabbath evening talks about our past and present, our hopes and fears.

“While going through the course of study I am sure I thought there was enough of it; and yet, many times since, it has seemed as if I had used up every bit I ever learned, and stood in need of much more. The curriculum was broad, comprehensive, and well-chosen. It was changed from time to time to raise the standard and meet increasing demands for a broader culture. The study of the Bible held an important place; its different parts were so taken up as to give us some view of the book as a whole. My first impulse toward the grand old prophets was gained while studying Isaiah, as we traced the history through prophecy to fulfillment. Once a week, at morning prayers, there was regularly brought before us the progress of missionary work, either in foreign lands or home-fields; the information was often illustrated with maps, and always tended to give us a broad view of Christian obligation. Returned missionaries were often invited to address us, and they told us of peoples in whom we had already become interested. Our sympathy was given a definite form in the yearly contribution which we were invited to make; for this I hear that the weekly offering at Sabbath evening prayers has been substituted with gratifying result. There was hardly a form of benevolent or philanthropic work of which we did not hear something.

“As an indication of the growth of the school, when I entered, one long table in the dining-room at Smith Hall seated the whole number of boarders; in a short time, two long tables were needed; before I graduated, a colony was

lodged, for a term or so, at Mrs. Hervey's and, later, another at Mrs. Fay's. I have always loved Abbot Academy since my first admission there; it is the place where I *grew*, and to whose associations my heart often goes out with the utmost tenderness and gratitude; under God, I owe to it whatever facility I have for doing my life-work."

Sarah D. Lord (Mrs. Rev. Robert Hall), '65, writes: "The years at Abbot glow in my memory as I review their happy months. Compared with the present, it is difficult to recall exactly how bare were the walls and how narrow the limits of our possessions then. It was long after my time that the Academy attic, spacious and lumbered, saw the stars. During those dark ages Mr. Eaton, of Phillips Academy, gave us heavenly views from his own house-top, while we in some small return for his courtesy toiled over his arithmetic. In one respect, perhaps, that time was better than this, for then we had no skeleton in the closet! Among the good times which I remember, was the advent of Mine. Castanis, with her Oriental costumes and characters in tableaux. It was one of our many efforts to raise money for the furnishing of the Academy-hall; we were generously assisted by several theological students now grave with clerical dignity.

Abbot was my school-home. Our Principal was like a mother to us in her watchful care, her ready sympathy and warm affection. The other teachers were elder sisters, helpful and loving; this created a home feeling; but there was something more that makes the life in that school infinitely dearer in the retrospect. We were taught to covet earnestly the best gifts of heart and soul; to attain the stature of perfect women, to be, first of all, thorough Christians, and in this truest, highest life we were nurtured. Many a soul's birthday is kept in those happy halls; many a noble work has grown from seed implanted there.

“ With health and heart in loving care, mind-culture grew apace. How fondly now I look upon my school-books, and feel again the thrill of new ideas and expanded thought ! What though these books are old editions, and the years have since given many a harder lesson to learn ! Will ever the stars shine again as they shone for the Astronomy Class of '65, or Old English sound again as it did in ‘Number Three’ ? To the books of Senior year my heart goes out with the old fire of stimulus and endeavor. Well may we take loving and honest pride in the intellectual advantages offered by our Alma Mater. But these were not the only benefits she gave us ; seldom has a girl’s school such opportunities for social improvement and pleasure as has Abbot. I shall always dwell with admiration on the judgment and tact which have carried the school along so successfully side by side with Phillips Academy and the Theological Seminary ; the difficulties cannot have been few. The kind Andover ladies gave us many a pleasant evening : none who enjoyed her cordial receptions and motherly presence will forget the hours with Mrs. Dr. S. H. Taylor, and her ‘Senior parties,’ and although her home opens no more to Abbot girls, other mansions, stately in historic and literary fame, still welcome and entertain them in perennial hospitality. Oh the good things of dear old Abbot ! will they keep for my little girlie, here upon the floor with her blocks ? ”

Letters from “old scholars” show that they carried away bright and imperishable impressions of the beauty of natural scenery with which they were blessed in Andover. One of the favorite school-girl walks is recalled in these verses from Miranda B. Merwin, '68 :

“ How often, after school, we went
Across the Shawshin bridge ;
And thence our willing footsteps bent
To dear old Indian Ridge.

- “ And when we'd labored up the high
And slippery piney mound,
What scenes of beauty met the eye!
What treasures rare we found!
- “ Full many a bird with joyous wing
Made music in the air;
The fair Aurora of the spring
Breathed out her sweetness there.
- “ Blue-eyed hepaticas peeped out
From last year's piled-up leaves;
Pale wind-flowers nodded all about
Beneath the budding trees.
- “ And when, to make a pathway through,
The verdant mound was cleft,
The saxifrage, stone-breaker, grew
To grace the chasm left.
- “ Adown the slopes, o'er all the ground
In many devious lines,
With small red berries, plump and round,
Trailed glossy, graceful vines.
- “ Oh, faithful ridge! how many cares
Were lost amid thy pines!
How fondly still, through changing years,
To thee my heart inclines!
- “ In many a tired, discouraged hour,
When all my work seemed vain,
Thy quiet loveliness had power
To soothe my weary brain.
- “ Long may the vernal sunshine warm
Thy buds to life renewed!
Long may thy paths preserve the charm
Of shadowed solitude!”

Mary Abbie Wood (Mrs. Charles T. Collins), who was graduated three years later, in the class of '71, writes: “My life at Andover is like one of Turner's pictures, all in a golden haze, needing to be looked at steadily and long before events will stand out in their order. In the first place, I devoutly thank the Lord for sending me to a *country* board-

ing-school; the environment of Abbot Academy is beautiful, and must be better for any girl than the artificial surroundings of a city school. Such peaceful beauty as we had all about us must strike in. I have a score of pictures in my mind now, of Andover sparkling with the snows of winter, or mellow and fragrant with summer beauty. The sun certainly was brighter, and the moon bigger, and the grass greener there than elsewhere. Perhaps it was because, in the excellency of the wisdom which directed us, we were made to go out to look at these things every single day of our lives. And that brings me to another thing: I look back with admiring awe upon the wonderful systematizing of our time and work at Andover, — so many girls and such varied duties; it must have been chaos but for the executive planning ability that lay behind and moved us all as noiselessly as one of nature's forces, so that each one 'brought up' in the right place and at the right time; we were so busy, and learned so much, — and yet, we were never crowded; we had time for everything that we were in any way called to do. In my busy life now, I find that the hardest problem I have to solve is the right portioning out of my time to the duties that beset me; not to follow out one line at the expense of another takes a clear head and a firm will. At Andover we had time to study, time to be orderly, time to grow healthy, and time for our Bible and our prayers. All through, — aside from hours and half-hours, — half-days and whole days were thrown in, with a motherly generosity, for sheer fun. What good times we did have! To be sure, the pains and troubles of life were but hearsay to us when we used to start off for the skating-pond, with the air like wine and the whole earth one sparkling mass. Is the skating-pond there yet, and do the girls enjoy it as we did?

"Do you remember how we all went into Boston to an Oratorio one evening, and some of us missed the ten o'clock

train, and came back past midnight in a great covered wagon?

"The gymnasium was one of my good times. I do not think I shall ever adopt Bloomer costume, but if anything would bring me to it, it would be the remembrance of how light-footed and light-hearted I used to feel flying about in my gymnasium suit.

"Then there were the 'Prize Readings,' which in our day were stripped of their 'prizes,' but continued to give a periodic, but strong impetus to our elocutionary abilities. Emma Wilder was *the* reader of our time, and used to freeze the very blood in our veins by her rendering of the 'Rhyme of the Duchess May.'

"Do you remember our particular class of '71, as we used to recite in 'Number One,' or are we like so many drops in the bucket to you who have seen so many classes come and go? Then, when we came to graduate, do we stand out at all in your memory from the white-robed throng that came before and followed us? Did you feel for us in our last, awful grapple with Mr. Butler? Did you tremble for us when we waited for our diplomas in the Old South Church, and did you pity me in particular, when our names and diplomas did not come out even, and there was nothing left for me? But I am running on *ad infinitum*; my best heart's wishes go with Abbot Academy; it is a grand old school, and the girls who go out from under its influence must go out to make the world better."

Anna L. Dawes, of the same time, testifies: "The short time that I lived at Abbot Academy and came under the influence of its teachers was sufficient to impress certain things upon my mind and character beyond effacement. There was something in the very atmosphere of the school which developed an immense enthusiasm for study; a vital and growing interest in particular branches; a knowledge of

methods of study ; there was laid a solid foundation ; there was created a great desire for accomplishment ; there was given the tool and the knowledge of its use. It is our own fault if we have not erected, at least, booths in which our fellow travellers may refresh themselves. Beyond even this gift to her daughters, Abbot Academy brought to them, in my day, the stuff out of which womanly character is made.

“We were taught to be intellectual women ; we were almost obliged to make for ourselves noble characters. Precept and example, direction, inspiration, encouragement, — nothing was wanting. The highest earthly ideals vivified by the life given from Heaven, were shown us till we longed for them, and then our bungling hands were taught to fashion them for ourselves. I freely confess my debt to Abbot Academy, its teachers, its scholars, its friends, for much that has made my life worth living ; for the memory of very pleasant months under its roof ; for friendships that have stood the sharpest tests ; for intellectual vigor and furnishing ; for much moulding of character ; for Christian care and guidance.”

In a letter lately received from Alice W. Merriam (Mrs. Charles Moore), it is asked : “Do things go on as they used ? Are the new ways and departures so very much better than the old, when we '74s were girls ?” The writer adds : “One of my delightful memories is that of coming back in the fall of '73 to find the old Academy-hall renovated as to paint and paper, and shining with the newness of its carpet and settees, so as to make a more fitting audience-room for our grand assemblages. Even the tremulous pleasure of having a part in the Annual Reading was looked forward to with the highest anticipation.

“The founding of the ‘Abbot Courant’ was, perhaps, the greatest sensation of our time, — of special interest to me, because the room where the idea first started and grew to

form and substance was 'Number Six,'—my own much loved habitation for many terms. It originated in the class of '74, then in its third year; a serious-minded Senior having been called in and signified her approbation, the plan was broached to the assembled school upon the following Saturday afternoon, and unanimously adopted.

"One event which stands out very vividly in my memory, though not strictly a school incident, left such an impression upon me as to have become interwoven with my life there,—it was the death of Dr. S. H. Taylor. I remember well that stormy Sabbath morning, when the air was so white and thick with drifting snow that we were kept from church to attend in-door service, and how, when the news was told us, the strangeness and mystery of death seemed almost to hem us in like a wall,—that such a man should, or could die!"

The class of '78 comes pressing in at the close of these reminiscences with their happy recollections.¹

"Our chosen walks were cool with shade,
The homes of birds and flowers;
And pines their whispered stories told
To us in quiet hours.

"Had I golden ink, I could not write too glowingly of Abbot Academy! Of all places in Andover, perhaps the dearest to me is 'the Old Railroad Track' in the grounds of the new Cemetery. As we entered the great gate, a perfect vista opened before us, formed by the intermingled branches of the pine trees that shade either side. 'Neath their friendly protection grew tender ferns and wild flowers, and the path was soft with mosses and fallen pine-needles. It was hard to believe that only a few steps behind us was the dusty road, and beyond the old town-clock, slowly making haste toward 'study-hour.' Farther on, a tiny stream

¹ From Elizabeth M. Chadbourne.

rushed from the rocks at the left, and lost itself in the tall grasses; and here, befriended by the welling spring and the stray sunbeams that find their way through the dark branches, used to dwell a great company of white violets. The vista extends some distance beyond the spring, and ends abruptly, — giving a view of ‘Pomp’s Pond.’ In autumn this scene is worthy of the best work of any artist, — the water, clear and still, reflecting the brilliant foliage, and the whole made more beautiful by the golden glory of the sunset.

“I can hardly yet think of myself as belonging to the ranks of ‘old scholars,’ for while one hand reaches out toward the wide, wide world, the other lingers lovingly in the clasp of the Alma Mater who has unclosed to us treasures in books, but more than that, has taught us what true womanhood is. No child of hers can take up the active duties of the world without the knowledge that Life is Service, and that the highest honor we can covet is to be followers of Him who came among us as one who serveth. The spirit of the school is a benediction.”

IX.

1876-1879.

IN September 1876 the following communication from the Treasurer was received.

"To the Trustees of Abbot Female Academy:

"Gentlemen, — Owing to continued ill-health, I feel compelled to tender you my resignation of the office of Treasurer of Abbot Academy, to take effect the first of August next, after serving you in that capacity for twenty-four years. In resigning this office, which I have held so long, I beg to assure you that the deep interest I have always felt in the school, and its success, is by no means diminished. My connection with it as Treasurer has ever been a source of pride and pleasure to me, and I resign it with extreme regret. With many thanks for the kindness and courtesy which have been invariably manifested toward me on the part of the Board of Trustees,

"I am, Gentlemen, very truly yours,

NATHANIEL SWIFT."

Andover, June 28, 1876.

Messrs. Ripley and Davis were appointed a Committee to confer with Mr. Swift and request him to withdraw his resignation for the present. They reported that he did not feel able longer to discharge the duties of the office of Treasurer; consequently, his resignation was reluctantly accepted, and Mr. Warren F. Draper was elected to the place thus left vacant.

A Committee was appointed to communicate to Mr. Swift

the sentiments of the Board with reference to his long-continued and faithful services ; their expression was made through the following letter from the President :

“ NATHANIEL SWIFT, ESQ.

“ Dear Sir, — At a meeting of the Trustees of the Abbot Academy, held on the eighth instant, the undersigned was appointed a Committee to let you know the feelings of the Trustees in parting from you as their Treasurer. You have cared for the funds of the Academy with so much wisdom, and have superintended its buildings and grounds with so much skill and taste, that you ought to be assured of the gratitude which the Trustees feel for your fidelity in your office. The kindness which you have manifested to the teachers of the school, and the suavity with which you have treated the pupils, will be remembered by them with hearty thankfulness. All the friends of the Institution have found in you a discreet counsellor, and have felt a high degree of respect for the earnestness with which you executed such plans as your judgment approved for the safety of the funds, and graceful appearance of the buildings and grounds committed to your care. Although you leave the office which you have held for well-nigh a quarter of a century with great honor to yourself, the Trustees are happy to know that you do not leave the Board which you have served with so great advantage to the Institution. They are grateful to you for allowing them to expect that you will continue to give them the results of your sound discretion and large experience. The undersigned is happy to assure you that the Trustees are entirely unanimous in this expression of esteem and gratitude for your character and work.

“ Very respectfully and truly,

EDWARDS A. PARK.”

Andover, Sept. 16, 1876.

For only two years after the resignation of his office were the sympathy and counsel of this valued friend within the reach of his old compeers. Mr. Swift died Sept. 6, 1878, aged seventy-three years. Some extracts from the funeral address of Prof. Park, President of the Board of which he was so long Treasurer, most fitly belong to this history; for trustees, teachers, and pupils of Abbot Academy can testify how just and true they are.

“Mr. Swift was a man of gentle ways, and a kindly spirit. He was a loving husband, a tender parent, a faithful neighbor, a public-spirited citizen. Throughout his life, even the last days of it, he was charitable to the poor. For his acceptance with God, however, he did not rely on his amiable character. He had a deeper ground of hope.

“He was a trustworthy man. Whatever he did, his aim was to do it ‘just right.’ For twenty-seven years he was a merchant in Andover. For twenty-eight years he was a director of the National Bank in this town. For eighteen years he was the president, and for thirty-six years a trustee of the Savings Bank. Amid all his relations to the business of this community, what man ever charged him with a want of rectitude? What widow or orphan ever suspected him of neglecting their interests in order to promote his own? For seventy-three years he has lived in this village, and he has now left it without a stain upon his character as an honest man. In other days, it has not been the wont of preachers to commend a man because he abstained from fraudulent practices; but in these days, when the journals abound with reports of embezzlement and defalcation in high places, it is well to praise our friend because he was eminently faithful to the many trusts committed to him. Still, as the ground of his admission to heaven he placed no reliance on his punctilious honesty.

“He was a benefactor to the town. He was such in his

wise counsels to its young men ; his care for its literary and social improvement. One instance of this care is seen in his labors for our Young Ladies' Academy. He was for twenty-four years the Treasurer of this Academy. He found its funds impoverished and embarrassed. He at once attempted to increase them. He was sagacious in his plans for this increase. He was careful for little things in order that he might obtain greater things. He was judicious in his investments. He was indefatigable and persevering. When he took the office it was doubtful whether the Academy could retain its existence ; when he left the office the Institution had weathered the storm, and was riding on under prospering gales. To Mr. Swift, and his friend the late Dr. Jackson, the present success of the school is due in eminent degree.

“ Mr. Swift was a man of delicate and accurate taste. He loved the beauties of nature and art. The wealth of his aesthetic feelings he applied to the improvement of the Academy. When he became a Trustee of the school he found it without ornament, in the midst of an unsightly field. He adorned its grounds. The flowers, shrubs, and trees which grow there are fragrant with his memory. With his active co laborer, the late Dr. Jackson, he has made the school an ornament to the town. He has made it attractive to other towns. It now allures pupils to its halls from various States of the Union. It sends out its educated pupils to our new territories, and has given twenty accomplished missionaries to the heathen. Thus the Abbot Academy has added, not only a new beauty to this beautiful town, but also a new influence. It is said that we owe a debt of gratitude to the man who makes two spires of grass to grow where there was only one before ; then we are all indebted to the friend who has helped to make the village of Andover an attraction and a blessing. Still, he did not rely on his services to the public for his acceptance with his Judge.

“He was born on the fourteenth of May 1805. That day was the Sabbath. He was baptized in the Old South Meeting-house on the very day of his birth, by Rev. Jonathan French, the second pastor of the church. He began to live a decidedly Christian life in the year 1823, under the ministry of Dr. Justin Edwards; but he did not become a member of the church until 1832, under the ministry of Dr. Milton Badger. He loved the doctrines of the church, and especially that great central truth, the atonement of Christ. On that atonement alone he relied for his admittance to heaven. It was a firm reliance. In the midst of all his sufferings he was forgetful of self, but thoughtful of others; patient and uncomplaining, for he could say, ‘I know in whom I have believed.’”

To these words we would add the tribute of one who had opportunity to study Mr. Swift's character from a very different point of view, being in close business relations with him for some twenty years.

Moses Foster, Esq., cashier of Andover Bank, says of him: “Promptness, straightforwardness, and honesty, three sterling qualities of the business man, were prominent in his character, and promised, from the outset, assurance of success. And success came readily and naturally; gradually, but not spasmodically — a healthy success. By a prudent, sagacious, and careful management of his business affairs he was enabled to retire therefrom with a competency for his family before he was fifty years of age. But these qualities which were so prominently manifested in the duties pertaining to his business were by no means unnoticed or overlooked. His correct judgment and capacity for usefulness were very soon called into active exercise in positions which, while benefiting society, the cause of education, the interest of his native town, and the general welfare of his fellow-men, reflected a lasting honor upon his good name and reputation.

He proved himself to be more than a successful business man. His instinctive honesty, his unswerving integrity, his forecast, his sound judgment, and his correct and exquisite taste, were all brought together and made to subserve and round out happily a very useful and honorable life of official duties.

"In 1852 he was elected Treasurer of the Abbot Academy, and to the permanent life and success of this Institution he devoted himself with unwonted ardor, and with a strength and vigor indicative of his earnest and unstinted love for the work he had undertaken. From the very first, he manifested a determination to render the surroundings of the Academy pleasing and attractive, to enlarge the area of its domain, to beautify and adorn the same, and all his ardent aspirations to this end appear to have been crowned with admirable and wonderful success.

"From a poor, helpless, weakling body, as it was when he assumed the office of Treasurer, he lived to see it, under good management within and without, arise to a position second to no other institution of the kind in all New England. Then, as he became conscious that his vital energies were losing force, with characteristic wisdom and prudence he gracefully resigned the office to other hands. His retirement from the office was viewed at the time as a serious public loss, and called forth from the Board of Trustees, through its President, Professor Park, a warm and earnest tribute, in recognition of his official services, and of his sterling worth to the institution.

"From the teachers, pupils, matrons, and even the servants connected with the Academy, there came to him grateful messages of affectionate esteem, with fervent expressions of regret at the severance of his official relations with them, so long and so happily sustained."

As a Treasurer Mr. Swift had in a rare degree the faculty

of striking the true balance between prudence and liberality in expenditure. It was one of his fixed principles that it is the best economy to get good things. Teachers and matrons made known to him the wants of the school in the twofold assurance that if the funds could not safely meet them, nothing would tempt him to venture it; on the other hand, if the thing could be afforded, it would rejoice his heart to supply it. It is a pleasure now to remember how his face would light up with the anticipation of our delight when he was able to surprise us with some longed-for improvement in house or grounds, or an unexpected increase of salary.

He made the sitting-room of his own house the office where he received tuition-fees; and hundreds of former pupils have, as a pendant to their picture of "Old Abbot," that cheerful fireside, with its atmosphere of peace and love, where pleasant faces and friendly voices made the young stranger feel a home-glow about her heart.

Through the long years of his thought and labor for the Academy, Mr. Swift learned to love it as the child of his care, and it was among the last dear objects in his thoughts and on his lips, when heart and flesh were failing.

Two years earlier, the school lost in Mr. Buck¹ an old friend whose kindly face is identified with the Andover memories of many Academy girls. They like to recall the

¹ Edward Buck, fifth son of Gurdon and Susannah (Manwaring) Buck, and a descendant of Gov. Gurdon Saltonstall, and Gov. John Winthrop of Connecticut, was born in New York City, Oct. 6, 1814. He fitted for college at "Mt. Pleasant" School, Amherst, Mass., and entered Yale in 1831. On graduating he went into the law office of Judge Kent in New York, and began practice in that city in 1838. Five years later he removed to Boston, where he continued engaged in his profession until his death. From 1854 his residence was in Andover, Mass., where he was chosen a Trustee of Abbot Academy in the same year; this office he held with pleasure until he died, July 16, 1876. Mr. Buck was a frequent writer for the newspapers, and published in 1866 a work entitled "*Massachusetts Ecclesiastical Law.*" Boston. 8vo. pp. 316.

genial Trustee who used to stop his horse as he overtook them in their walks and fill his carriage with them, take them on long drives by fragrant wood-roads — stop for them to listen to a hermit-thrush, or gather a handful of wild-flowers — puzzle them with quizzing questions, or make them laugh with his drollery ; and very likely crown the pleasure by taking them home to his own tea-table, where his cultivated wife was ready with a hospitable welcome for the strays her husband had picked up by the wayside. Many a young girl came out from that presence wishing that she too might some time be a refined and accomplished lady.

In the summer of 1878 the school was bereaved of a father. In the Memorial of Rev. Samuel C. Jackson, D.D., Prof. Park has written : “As the expanding river is fed by more than one spring and rill, so this growing school owes its origin to more than one source. The founder of the Academy was moved to endow it by Samuel Farrar, who in this relation may be called a prime mover of it. The specific plan of the Academy seems to have been drawn out by Dr. Jackson, who in this and other relations may be called a father of it. Mr. Farrar, Dr. Badger, and Dr. Jackson were members of the small company who met on the nineteenth of February 1828, for consultation on the expediency of starting the school. The same three men were members of the committee appointed to devise measures for starting it, were members of the original Board of Trustees, were framers of the original Constitution of the school. The first draft of this document seems to have been made by Dr. Jackson. He was a Trustee from March 1828 until July 1878. No other man has served the school so long.¹ During

¹ Samuel C. Jackson was the son of Rev. William Jackson, D.D., of Dorset, Vermont, and was born March 18, 1802. He was educated at Middlebury College and Andover Theological Seminary, having given two years also to the study of law. He was pastor of the West Parish Congregational Church, An-

some periods he seems to have been almost the entire Board of Trustees; for the supervision of the school seems to have been committed to him as if he had no coadjutor. In other periods the trusteeship seems to have been managed mainly by Dr. Jackson and Mr. Nathaniel Swift.

"In soliciting funds for the school, and in superintending its literary interests, Dr. Jackson has been successful as well as indefatigable. In his later years he may have been fitly cheered by the thought that several excellent scholars were members of his own household while they were members of the Academy; they were moulded in some degree by his personal effort, and their names are now an ornament and an honor to the institution which he loved so well. Among these scholars two were his near and dear relatives, and have done a good work as foreign missionaries. One of them was his beloved sister, who belonged to the earliest class in the Academy, and whose memory has had a formative power on later classes. The volume which records her virtues has carried his influence to the shores of the Bosphorus, and will perpetuate it among the churches of our own land. His influence will be, perhaps, unrecognized; but one of his characteristics was that he did not care for public recognition."

The character of this long-trying friend of the Academy is well portrayed by touches of description from Dr. Barnas Sears, Hon. George S. Boutwell, Hon. Joseph White, Rev. Dr. George Mooar, and Rev. Dr. Hamlin; men who knew him in the most intimate relations.

"Reason and conscience were the dominant faculties of his mind. His passions never ruled him; his imagination never led him astray. He never attempted to make, mend, or modify truth. He was conservative without prejudice, dover, from the time of his ordination, 1827, until 1849. From that date till his broken health compelled him to resign, a few months before his death, which occurred July 26, 1878, he was Assistant Secretary of the Massachusetts Board of Education, and Assistant State Librarian.

and progressive without imprudence or rashness. He was singularly unselfish."—"In the discharge of his official duties he was brought into contact daily with large numbers of persons seeking information or advice; and in that worrying service through many years, his urbanity, his consideration for the weaknesses, his regard for the comfort of others, never for a moment deserted him."—"He brought to his work a ripe scholarship, a cool, unclouded judgment, a strong common sense, a fine legal acumen, and a habit of prompt, untiring industry."—"He had a right hearty sympathy with the troubles to which ordinary men and women are subject. This sympathy was healthy; not blind feeling, but clear vision and sense of proportion; no mere wishing to help, but sagacity how to help, and readiness to reach the helping hand. Even when he must needs speak severe truth or urge unwelcome tasks, his manner won attention and conciliated opposition."—"His memory was good, his reading was wide and thoughtful, and so his mind was always furnished with treasures new and old."

From these hints it is easy to see why Dr. Jackson should have been, for almost half a century, the prime counsellor of successive Principals of the Academy. Besides his judgment, his discretion, his knowledge of affairs, there was always a full recognition of the trust accepted in becoming a Trustee. He always seemed to hold it just as real an obligation, in its degree, to take pains for the school committed to his care as to provide for his own family. He had that rare fidelity which compels a man to take his full share of the distasteful duties which some one must do. The trials and the changes of fifty years tested his constancy to the enterprise launched by the zeal of his youth, and never was it found wanting.

This venerable and faithful friend would have been the central figure in our day of jubilee. But Heaven ordained that he should join the cloud of unseen witnesses. He rests

from his labors, and his works do follow him. It was under the pressure of paralysis that his mortal life gave way.

“For hours and days he seemed to be lying speechless before the door of heaven. He waited as if unable to rise under the ‘eternal weight of glory’ beginning to press down upon him. The angel of death came to strengthen him; the door of heaven opened of its own accord; the chains of disease fell off, and with glad surprise he entered into the freedom of the sons of God.”¹

It would be ungrateful to pass on and take no note of all the Academy owes to Mrs. Jackson. To her active efforts the furnishing of Smith Hall was in great measure due; but more than that, her clear instinct for the true and the right has often showed the straight path out of some puzzling perplexity in the conduct of its affairs. In fact, the school may almost claim to have had a double board of guardians, it is so much indebted to the good sense and kind interest of the privy counsellors of all its Trustees.

The summit reached is favorable to a survey of the position which the school now occupies, of the way by which it has come, and the future lying in the dim distance of the century.

Abbot Academy is a self-made school. For fifty years, like a day-laborer, she has been dependent upon her own earnings from year to year. She was the first standard-bearer for the higher education of women; many have since rallied to support the cause, and many noble schools have since been founded; much money has been given to the general object,—though little compared with the magnificent bequests to colleges for young men; but this pioneer has been left to stand alone. Those who have given for-

¹ Memorial of Rev. S. C. Jackson, D.D., by Prof. E. A. Park, D.D.

tunes have chosen to establish new schools, rather than fortify the old.

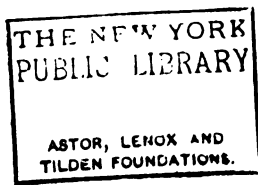
Meanwhile her pupils have been coming up from almost every state and territory in the Union, and from many foreign lands, hoping to receive from her, as their brothers do from the Theological Seminary and Phillips Academy, the best instruction of its kind.

The great awakening to the education of woman in these latter days has created a healthful but sharp competition between the schools. This can be met only by the ripest talent and the richest mental resources in the Board of Instruction; but how shall they teach, unless they be sent? The best talent will be likely to follow the best salary.

During its first twenty-five years Abbot Academy had a hard struggle for existence by reason of poverty. The gentleman who was longest in charge of the school has a vivid remembrance of the weight of debts for which he became personally responsible; of urgent taxes, and accumulating interest, and an empty treasury. But though in penury and debt, the Academy resolutely offered its advantages to the poor who were hungry for knowledge. Foreign languages and English branches were taught for five dollars a term inclusive, and board was furnished at two dollars and a half a week. In the spirit of self-sacrifice, teachers freely gave their services for a dollar a day, without complaint.

Throughout the history of the school the sum paid for instruction has been very small. For example, the average annual expenditure during eight of its most prosperous years, covering the entire amount paid for teaching, — the salaries of Principal and all her assistants, — and also for lectures, was \$4202.63.

Notwithstanding early privations, the school kept steadily on, doing a good work, striking deeper root, and growing vigorous through hardship. From the ownership of one





SOUTH HALL.

SMITH HALL.

ABBOT ACADEMY.

DAVIS HALL.

building,—which was mortgaged to pay the interest incurred by its erection,—and one acre of barren land, it has come into the occupancy of four houses, and broad, beautiful grounds unencumbered by debt. It has also made a good beginning in providing liberal instruction in its various departments of study.

But it is cramped on every side. Every corner is utilized, from the basement to the attic of the Academy, and yet room is lacking to set up half the shells in the cabinet, or to enlarge the collection of birds and the philosophical apparatus. The Academy has no suitable observatory for her costly telescope, nor studio for her pictures and casts. She employs the best talent for musical recitals and lectures, but has no suitable audience-room for entertainments. The young ladies give an annual reading, under the direction of Professor Churchill, which is sometimes pronounced, by Andover people, the most enjoyable occasion of the whole year; but not half the friends who wish to be present can be admitted, the hall is so limited.

The home accommodations are entirely inadequate to the reasonable requirements of boarding-pupils. Most of the rooms in Smith Hall are only twelve feet square. Consequently, two young ladies live, study, and sleep in that little space for one, two, or four years, as the case may be. The Trustees wish neither to provide for large numbers, nor to gather all pupils under one roof, but to care well for those who seek this school. It is believed that the present general arrangement is the best, not only for health and speaking modern languages, but for an approach to the freedom of home, for cultivating the courtesies of life and graces of the heart.

Since experience has proved that Abbot Academy is to rely almost wholly upon the patronage of boarding-pupils, does not a wise foresight—even common prudence—urge

upon its friends the importance of making it a school of such rare excellence as to attract scholars from a distance, and of providing living accommodations equal to those now furnished by younger institutions?

Applications are constantly coming from those who need and should have help. To meet such cases, Abbot Academy has one scholarship of one thousand dollars, and but one, which yields an annual interest of fifty dollars; but what are these among so many. Every year the Trustees make generous reductions to the needy, and welcome the daughters of missionaries to the hospitalities of this school-home. But we need ample and sure foundations for such pupils.¹

This academy should be so founded as not to suffer seriously from the fluctuations of the monetary world. This location is most favorable to permanence. Andover is an educational centre. Brothers and sisters come together to receive an intellectual stimulus here which makes study easy; together the three institutions command high talent from outside, and attract distinguished guests from all parts of the earth; they give character to the recreations of society. Here, more than elsewhere, pupils are kept for years not only in a rare intellectual, but Christian atmosphere, which can hardly fail to determine their tastes for life.

Fifty years ago Abbot Academy was founded by Christian men, who announced in the Constitution which they adopted: "The primary objects to be aimed at in this School shall ever be to regulate the tempers, to improve the taste, to discipline and enlarge the minds, and form the morals of the youth who may be members of it. To form the immortal mind to habits suited to an immortal being, and to instil principles of conduct and form the character for an immortal destiny, shall be subordinate to no other care."

¹ Some welcome relief for this great want came among the good fruits of the Semi-centennial festival. See Appendix.

To carry out the purpose of the fathers has been an obligation conscientiously recognized by those who have succeeded them in trust, as has been shown by the records of this history.

God has accepted and blessed this school. Year after year his presence has been manifestly in it, moulding characters into his own image, and leading young lives into his service. Nearly all its graduates, as well as a large proportion of those who have left school without completing their course, have gone to follow him in earnest lives. Many have entered foreign fields.

Unless the school prove strangely recreant to her antecedents, there are, and ever will be, positive reasons for the special and liberal endowment of Abbot Academy.

X.

1878—1879.

THE year eighteen hundred and seventy-nine was anticipated with special interest by the friends of Abbot Academy, as that which would round out the first half-century of its history.

The Trustees resolved to celebrate the Semi-Centennial appropriately ; to make it an occasion for recalling the past, seeking information concerning former members of the school, inquiring into its condition, and planning for greater success in the future.

In pursuance of these ends, the Principal of the school sent to all known pupils the following circular of statement and inquiry :

“ Dear Friend, — The fiftieth birthday of the Abbot Academy is to be celebrated, God willing, in June 1879.

“ We hope for a grand re-union of the children of this Alma Mater. Not only that, but we wish to gather up the records of her life and the lives of her daughters.

“ It is intended to prepare a complete Catalogue of all members of the Academy from 1829 to 1879, adding, so far as they can be ascertained, the present address where it has been changed, and the year of death for those deceased. We beg all the help you can give us in learning these facts. Have the kindness to note down, as fully as you can recall them, the names of old scholars with whom you have been acquainted who have changed their residence, married, or

died since their names appeared in our Catalogues, and send us the most accurate information you can concerning them. We shall learn most, if you write as if we knew nothing about it.

“ We would gladly know of every woman who was ever an Abbot Academy girl, what has been her subsequent history, where the training received here has served her, and where it has failed her ; what she has done with her education to help the world.

“ Will you not assist us to approximate to this knowledge as concerns yourself and the schoolmates whose lives you have been able to follow ? We should be thankful to receive not only such facts, but any reminiscences with which you will favor us of school as it was in your time, or of the events and the influences connected with it which made the strongest impression upon you.

“ The history of the Academy exists mainly in the memory of individuals. Let us write down each our own share of it. Any recollections you will send us, not suitable for public use will be preserved in the ‘ archives ’ to interest the girls of a future age.

“ With cordial greetings from the old homestead,

PHILENA McKEEN,

Principal of Abbot Academy.”

The information thus elicited, supplementing the register which had been faithfully kept for many years by Miss Charlotte F. Swift, Secretary of the Alumnae Association, seemed to warrant the publication of a Semi-centennial Catalogue. This labor was admirably carried out by Mr. and Mrs. Warren F. Draper, with the generous assistance of many former pupils and other friends of the school.

From the same source many facts were gathered for the history of the Academy, which, at the request of the Trustees, had been undertaken by the Misses McKeen.

Historical sketches were prepared for the columns of the Boston Advertiser and Boston Post, by Mrs. Annie Sawyer Downs — the efficient chairman of the Press Committee — and Mrs. Sarah Lord Hall of Cambridge.

When at length the Rev. Richard Salter Storrs, D.D., of Brooklyn, N. Y., — whose wife is a loyal daughter of Abbot Academy, — had been persuaded to give the address, it was believed that the success of the festival was secure; and the Central Committee appointed by the Trustees at once proceeded to select the various committees required, — who afterward did able service upon their several boards, — and sent out to the alumnae of the Academy the following

Announcement.

“The Fiftieth Anniversary of Abbot Academy will be celebrated on Wednesday and Thursday, the 11th and 12th of June, 1879.

“Old Scholars’ Day. — On Wednesday, June 11th, at 10 o’clock, A.M., there will be a general meeting of former pupils in the Old South Church, opening with an Address of Welcome by Prof. Egbert C. Smyth, D.D., who will preside. A History of the Academy, written at the request of the Trustees by the Misses McKeen, is soon to be published, and selections from this will be read. Speeches may be expected from Principals Brown, Langstroth, Stone, Farwell, and Bittinger.

“Opportunity for recording names, as an aid to mutual recognition, will be given, and appointments for class-meetings will be made. A collation will be served in the vestry at noon; and it will be convenient for those arriving late to go directly to the church.

“The afternoon will be occupied as follows: Ladies who were in the school at any time from 1829 to 1859 will meet at the Academy Hall from 2 to 3 o’clock, P.M.. those from

1859 to 1879, from 3.15 to 4.15, for the exchange of reminiscences and congratulations, and the discussion of plans for the future welfare of the Academy. At 4.15 a meeting of the Alumnae Association will be held, after which the present Senior Class invite their predecessors to join them in planting a Semi-Centennial tree.

"At eight o'clock, Wednesday evening, a Reception will be given to former teachers and pupils and their friends at Abbot Academy Hall.

"Semi-Centennial Day. — The Public Exercises of the Semi-Centennial Celebration will commence at 9 o'clock, A.M., Thursday, June 12th. Prof. Edwards A. Park, D.D., President of the Board of Trustees, will preside. A Congratulatory Address on behalf of the girls' schools of the country will be given by the Rev. L. Clark Seelye, D.D., President of Smith College.

"The Semi-Centennial Address will be given by the Rev. Richard Salter Storrs, D.D., LL.D., of Brooklyn, N.Y. The Address will be followed by the presentation of Diplomas to the Graduating Class.

"The dinner will be served in a tent, provided for the occasion, on the Academy lawn. Prof. J. W. Churchill will preside, and after-dinner speeches will be made by distinguished friends of the Academy. All who have been at any time connected with Abbot Academy as donors, trustees, instructors, or pupils are cordially invited to participate in this celebration.

"The citizens of Andover will extend hospitality, as far as possible, to all who have been members of the school, and also to their husbands and daughters. Applications, stating the accommodations desired, must be made, previous to May 28th, to George W. Foster, Esq., Andover, Mass., Chairman of the Committee of Entertainment. A card of introduction and direction will be mailed in reply.

"Assistance will be given by the Committee in securing accommodations for all who prefer to meet their own expenses. Those who wish places thus engaged for them will please make definite application to C. L. Carter, Andover, Mass.

"Tickets for the Semi-Centennial Dinner, one dollar each, may be had at the book-store of W. F. Draper, Main Street, and at the Dinner Pavilion.

"The Semi-Centennial Catalogue will be ready for sale, at sixty cents each, and will be promptly forwarded to any not present who may order it.

"The Committee being unable to learn the address of some of the Alumnae, are denied the pleasure of sending this Circular to them. All who receive the Circular are, therefore, requested to extend as far as possible the information contained in it.

MISS PHILENA McKEEN,
REV. FRANCIS H. JOHNSON,
C. F. P. BANCROFT, PH. D.,
Central Committee."

The quick responses from large numbers, and the generous readiness of the press to advance the interests of the occasion, showed that a good degree of enthusiasm was already kindled. In the ready bestowal of time, trouble, and money Andover treated the school like a daughter.

The leading journals of Boston and Lawrence freely opened their columns to full reports of the progressing Celebration; we are especially indebted to the Boston Daily Advertiser.

Old Scholars' Day.

Wednesday morning, the tenth of June, opened upon a great ingathering of former pupils, who had come, some of them with their husbands and children, to join in the festival of memory.

The buildings and grounds of the Academy were gay with tasteful decorations, and the streets generally evinced a widespread sympathy in the glad occasion.

The Old South Church had been transformed by skilfully draped bunting, shields, native and exotic ferns, agaves, palms, laurels, and rare begonias, among which nestled roses and oleanders. Upon the front of the pulpit "A. A." was woven in white carnations and red bouvardias. Above, was the device of a hand holding forth a flaming torch, suggesting the newly adopted seal of the Academy: "Facem Praetendit Ardentem."

By ten o'clock, the appointed hour for the public exercises of "Old Scholars' Day," the church was filled; and that great company of women, all moved by a common impulse to the same pilgrimage, bound by a kindred tie to the Alma Mater, and yet each separated from every other by her personal experiences and individual memories, was a sight to touch the heart, to suggest great possibilities, and to rouse new devotion to the school.

Rev. Egbert C. Smyth, D.D., Professor in the Theological Seminary and Trustee of Abbot Academy, was the President of the day. After the opening prayer by Rev. Charles Williams of New Haven, Ct., a chorus of scholars sang "Holy, holy Lord God," a Sanctus written by S. M. Downs, for nineteen years professor of music in the school.

Professor Smyth then pronounced the

ADDRESS OF WELCOME.

"ABBOT ACADEMY welcomes to-day her nearly three thousand daughters! Dr. Arnold thought that the most precise and elaborate of all the Church's confessions of her faith should be sung, rather than recited. Our Academy will sing her welcome.

"Nor only this. The fulness and gladness of her maternal

greeting pours itself forth to-day through so many channels, and in so many forms of expression, that I am relieved of all embarrassment lest these *words* of salutation should seem all inadequate.

“This place is a Welcome! — these oft-frequented galleries on my right and left; this sacred pulpit; the notes of the organ; the presence of honored and beloved instructors and benefactors, the old familiar faces, — yonder venerable Academy, too, with its stately pillars, its unchanged walls, its whole aspect and situation, reminding us ever of Milton’s description of his ideal school when he says: ‘I will detain you now no longer in the demonstration of what we should not do, but straight conduct you to a hill-side, where I will point you out the right path of a virtuous and noble education; laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect, and melodious sounds on every side, that the harp of Orpheus was not more charming. . . . And how all this may be done is to be thus ordered. First, to find out a spacious house and ground about it fit for an academy, and big enough to lodge a hundred and fifty persons, whereof twenty or thereabout may be attendants, all under the government of one, who shall be thought of desert sufficient, and ability either to do all, or wisely to direct and oversee it done. . . . This number, less or more, thus collected should divide their day’s work into three parts as it lies orderly; their studies, their exercise, and their diet.’ And so not only the old recitation-rooms, but the newer parlor, and the grove, once longed for, now yours, welcome your return. And not only these, but the good old town — very proud of you, though it has not yet made altogether smooth paths for your feet — this ancient town still holds for you so rich a possession of hill and vale, and stream and field and woods, that from Indian Ridge to Sunset Rock it is all one *Welcome* to you to-day — with pleasant homes on

every side, and the latch-string out, and the air, when the sunshine shall strike through these few passing mists, so 'calm and pleasant' it will be 'an injury and sullenness against nature not to go out and see her riches, and partake in her rejoicing with heaven and earth.'

"You are not all here. Some are on distant continents and far-off islands of the sea. Some have touched the other shores, and received the Welcome none can speak but One. Yet it is the glory of the minds for whose elevation to some conception of their immortal destiny this Academy was founded, that they are confined by no bounds of time and space, even while within the azure walls of this outer court of the vast Temple of God's universe. They are with you and we welcome them. And who shall say that they, the faithful and true who have been exalted to their thrones, may not catch the unvoiced accents of our hearts swelling with gratitude and joy in the memory of all that through their lives this school has achieved? Who shall say that they do not know that to none, were it possible, could such a welcome here be given as to them! .

"Very beautifully does Dante name one of the rivers of Paradise, Eunöe, the memory of things good. Like Beatrice of old your Alma Mater bids you to-day drink of these pleasant waters. Lives such as she believes yours to have been, lives such as she would fain inspire, have little need of Lethe. You have learned that this is Christ's world, and not the Devil's, and that the faith which enables you to toil for it is victory and blessedness. None may have a larger share in the Pleasures of Memory — as well as the Pleasures of Hope — than the graduates of a Christian school.

"With peculiar pleasure we welcome those who in former years presided over this Academy. If its more comfortable, yet still too contracted Hall and its ampler grounds and increased facilities for instruction, remind you almost pain-

fully of the meagre apparatus of earlier days, yours should be the satisfaction of remembering that but for your self-sacrificing labors, or those of others of the same generous spirit, there could not have been this growth and fruitage. Our venerable mother bestows on you not only a gracious welcome, but her choicest benediction.

“Not less cordially does she greet her sisters in the goodly family and fellowship of Academies and Colleges, still all too few for the work which is to be done — a task all unachieved until for every girl from the home of the Phillipses and the Abbots to the Golden Gate there are opportunities of education as ample and appropriate and available as for every boy, — a work all undone until Academies for ‘the increase of learning and civility,’ and for the ‘repair’ of ‘the ruins of our first parents,’ and the renewal of our humanity, shall encircle the globe, holding forth the torch of truth wherever has entered the darkness of ignorance and sin.

“Nor does Abbot Academy forget to welcome the sons and the pupils of Andover’s ancient Seminary, and yet more venerable Academy. Some of you may have imagined her at times a *Mater dura* — somewhat old-fashioned, stately, and formal — but she has always been thoughtful of your welfare. Too many of you have found a place on the roll of her graduates for her not to confess that she likes you. And if any of you have ever been tempted to apply to Abbot Academy the words of the Old Play, and say: ‘’Tis just like a summer bird-cage in a garden; the birds that are without despair to get in, and the birds that are within despair and are in a consumption for fear they shall never get out,’ let me hasten to add, that the stern dame whom all her daughters love as *Alma Mater* has said to me very privately — so that no one else heard the pleasant tone of her voice, or saw the lambent flame in her eye, — that, for you all, *to-day* and *to-morrow* are as *TUESDAY evening*; and, if I caught aright her

words, — my Puritan ear was a little dull, — she bade me say that till the shades of evening fall the second time, all her daughters may be to you as your sisters, and your cousins, and your aunts.

“ Our gracious lady directs me also to bid welcome, and thrice welcome, to all lovers of good learning and Christian education who share in these festivities. It is a custom, I believe, among the Swedes, when they interchange greetings, to thank each other for the last meeting — signifying thus that its memory has been a solace or cheer during intervening days. We meet under pleasant auspices. Never before has the grand and fruitful idea of higher education for woman made such rapid progress as during the fifty years we are gathered to review. Brighter days are to come. May this Anniversary bring to all who participate in it, or who may feel its influence, not only a passing refreshment of spirit, — but still more — much more — new strength and joy in the serious work of life, — thoughts, aspirations, resolves, with prayers and deeds, for the elevation and enlightenment of mankind, — so that, even if we greet not each other again by the way, the memory of this Anniversary shall survive all life’s changes, and be one of the chords in the sweet and blissful harmonies of the WELCOME ABOVE.”

The spirit of the address was echoed by the present members of the school, whose young voices rang out a song of welcome from Abbot to her daughters 1829–1879, written by Elizabeth M. Chadbourne, ’78.

“ Here’s a gladsome song of welcome,
To greet the children home;
And all nature swells the chorus, —
Her voices bid them come.
Flowers a welcome bring,
Welcome! the wild birds sing;
Swift echoes on the wing
The strains prolong.
Welcome! Welcome!

"It is Abbot gives you welcome,
 O daughters, pure and true;
 She glories in your work well done,
 In what you yet shall do.
 Your paths are ways of light;
 Your lamps are shining bright;
 O toilers for the right,
 Welcome at home.
 Welcome! Welcome!

"But a welcome yet is waiting, —
 A greeting far more sweet, —
 When you reach the holy city,
 And meet at Jesus' feet.
 There shall you serve him best;
 There shall you find your rest;
 His word shall make you blest,
 Welcome at home.
 Welcome! Welcome!"

After prayer by Rev. Dr. Langworthy of Chelsea, and the rendering of the "Lost Chord" by the chorus, Prof. Smyth thus introduced the Rev. Frank E. Clark of Portland, Maine:

"History, it was long ago said, should be written by those who have themselves participated in public affairs. Abbot Academy may be congratulated that its Annals have been prepared by those whose instructions and administration have contributed so largely to its renown. And it is an additional felicity that extracts from this History will now be read to you by one who has acquired a right to represent one of the most honored of the early benefactors and friends of this Academy,¹ and to address, as well, its Alumnae. I have the pleasure of presenting to you Rev. Frank E. Clark, of the class of '68."

The date thus facetiously quoted was the graduation year of Hattie E. Abbott, now Mrs. Clark. The selections from the manuscript History occupied the next half-hour.

¹ Samuel Farrar, Esq.

The interest of the occasion was greatly enhanced by the presence and words of three ex-principals of the school who were successively introduced.

PROF. SMYTH : "Forty-one years ago a young gentleman resigned the office of Principal in Abbot Academy who has since attained to one of the highest positions open to instructors. We have heard something to-day of his successful administration here. But it will be doubly pleasant to listen to his own voice. The Rev. Dr. Brown, President of Hamilton College."

ADDRESS OF PRESIDENT BROWN.

"It is a pleasure which, a few days ago, I did not dare to expect, — of which I could not be sure till my feet actually stood within these walls, — to be present at this joyful festival, to meet again after so many years of separation, old and tried friends, to revive the memories of other times, and once more to walk along the old paths.

"This day is given up, if I correctly understand the arrangements, to the more familiar and homelike enjoyments of the occasion. We wish to meet without reserve, to tell stories, to ask questions, to look again upon the old Academy, so strong and prosperous, so full of hope, starting without a shadow of discouragement upon its second half-century of usefulness and honor.

"It was a day of comparatively small things when I was here ; a day of imperfect accommodations, of small funds, of contributions obtained with difficulty to meet special emergencies, of hope often deferred, of disappointments oftener than gratifications. With whatever sincerity of purpose in our labors, there was also inexperience and imperfect work, in which I had my full share, — an inadequate apprehension both of ends and of methods according to our present ideas, — and means and appliances in the way of libraries and ap-

paratus for experiment and illustration which would now be thought extremely bare and insufficient.

“But there were generous hearts and hopeful, whose interest in the Academy was deep and unwavering,—who helped it according to their ability, and beyond their ability; who never lost faith in it, or doubted its ultimate success. They builded better than they knew. They could not foresee all the good results which have followed from their generosity and faith, but their names will not be forgotten while the Academy itself exists or is remembered.

“Of one thing, however, in the history of those early days I can never think without pleasure and unfeigned gratitude; I mean the diligence, fidelity, sincere, earnest, scholarly, and successful work of those whom I was so much honored as to have under my charge. Deficiencies, of whatever nature, they supplied by their own high purposes and resolute efforts. If, ever among pupils there was love of good learning, it was found with them. I could go over the long list to-day, and call name after name of those who never failed to respond in the recitation-room, whose presence was almost as certain as the rising of the sun, and whose whole influence in the school, by example, by encouraging words, by generous ambition, by high aims, by every lady-like virtue, was always the best; who supplied by their own bright minds and earnest will what was lacking in their surroundings, and who thus became fitted for the places of influence and beneficent work which they have since so well filled. Whatever the defects of methods or books or general facilities of those early days, I cannot but feel that if the instructors who have since occupied the same field, if those who preside over institutions founded elsewhere in these last years, and maintained with princely liberality, shall find among their pupils those of equal docility, of equally noble purpose and successful attainment, happy is and will be their lot.

“And yet I remember that the Academy was then in its early youth. Not to us who labored then so imperfectly is due the great honor of this day, but to those who came after, and beyond all others to those who now for many years have presided over the Institution, and who now reap the reward of so much careful thought and energetic labor in its eminent success.

“The subject of female education is undoubtedly one of the vital questions of the day, as is abundantly shown by the provisions made for it. Our minds turn at once to the great schools and amply endowed colleges which now open wide their severer courses to ladies, — to Holyoke and Vassar, to Wellesley and Smith, to Wells, Elmira, and Sage. Perhaps the question is not yet answered beyond a doubt, what is the best method of education for young ladies, — if, indeed, there be any absolutely best, — how far it should be carried, and by what means. But we certainly are in the way practically to determine by the aid both of science and of experience. Whether there be any danger of too much stimulus and too high pressure for economy and safety, — what should be the relative prominence of different studies, the ancient languages and the modern, science and literature and art; whether both sexes should have precisely the same discipline in nature and extent; whether all should be confined to the same curriculum, or whether there may wisely be some liberty of choice; whether attention should be mainly given to intellectual culture, or in part to those finer and more peaceful arts, like painting and music and needle-work, and to the practical duties, on the faithful and gentle performance of which the happiness of homes so much depends, — these questions, and others like them, cannot be overlooked. Let us hope they are in the way of being wisely answered. But if our daughters do not surpass their mothers in almost everything beautiful and good, it surely will not be for lack

of opportunities for the most complete training and the best culture.

“Our ideal of education must of necessity be modified by the condition of society. There is no one who is not, to some extent, sensible of the great changes in general culture which have taken place within the last thirty or forty years, the improvement of taste so conspicuously marked in towns and villages, in domestic architecture and landscape gardening, the love of art, and the increasing demands upon those who teach and those who learn.

“Another circumstance which will undoubtedly influence the studies of many, is the necessity of preparing themselves for an independent position in life. To such, education will come to be not only a comprehensive general discipline, but a special preparation. The strain to which some are subjected where their hopes of independence are so closely connected with their success, is certainly severe, if not unreasonably great. But I am wandering to themes too general for this occasion, and too broad to be even fairly stated within the limits wisely set for us to-day.

“Whatever be the answers to specific questions pertaining to education, whatever modifications or changes may be thought wise in succeeding years, and by whatever title it may be designated, I feel assured that the Academy, established in a community whose glory and crown is its pious devotion to good learning and Christian culture, surrounded by institutions of kindred or higher purposes, presided over and cherished by those who love it as their own child, and who commit to its discipline and influences their own best beloved, will move on its steadfast way “without haste, without rest,” to ever increasing prosperity and usefulness. And may he who shall preside over the festivities of the second half-century of its life, find it as much in advance of what it is now, as it is now better than it was fifty years ago.”

PROF. SMYTH : "I have presented to you one who occupies an eminent position among teachers. I have the gratification of introducing another of the earlier Principals, who has also been engaged in one of the highest forms of Christian service. He has been a missionary in a church planted by the "Iowa band." Abbot Academy knows how to welcome missionaries,—the Rev. Asa Farwell, Principal of this school from '42 to '52.

ADDRESS OF EX-PRINCIPAL FARWELL.

"I have looked forward to this occasion with great interest, as to a family gathering; and the cordial greetings I have received, and the well-remembered faces of so many now present, more than realize my expectation. It is unfortunate for the present audience that the excellent *Annals*, extracts from which we have listened to with so much interest, had not extended, in the reading, over the period of my connection with the school. Let me commend to you that portion of the annals not now read, as giving when printed a truer account of that time than anything that I can now say. In the few minutes allotted me I cannot better subserve the purposes for which we are assembled, than to refer to some points which may throw a 'side light' on the course of this history for the last fifty years. We seem at this day to be measuring time by the larger eras—'centennials and semi-centennials.' And, perhaps, we can as well review the period we now survey by looking first at its *beginning*. May I be allowed, then, for the sake of variety amid more formal exercises, the familiarity of referring to matters of personal experience? Our attention has been called to the work of those who founded this Institution. Dr. Samuel C. Jackson was referred to as one of that number. Without disparaging, in the least, the work of others, I wish to speak in brief of him, on account of facts that came under my own

observation. Those who have read the admirable and just tribute of respect paid to him in the funeral address by Prof. Park within the past year, will call to mind the description of his early home in Vermont, of the scholarly and devoted life with the far-reaching plans of his father, Dr. Wm. Jackson, and of his no less gifted and saintly mother. About the first object that greeted my sight on earth, at the distance of three-fourths of a mile, was that old parsonage home. By the light emanating from that household I early learned what was expected with reference to instrumentalities for the worlds' conversion, through the institutions then founded on Andover hill. And as I heard them sing, in the old fugue tunes of that day,

‘ The hill of Zion yields
A thousand sacred sweets,’

my boyish visions always took form and coloring from what I had heard in that family regarding this consecrated spot. In after years, when Dr. S. C. Jackson had completed his collegiate and theological course, and was settled in the West Parish of Andover, and his youngest sister, subsequently Mrs. Hamlin, the missionary, was being trained in that home to enter, at advanced standing, such a school as Abbot Academy ever aimed to be, I well knew that in that home among the hills of Vermont, there were ideas and aspirations regarding the culture of woman and the part she was to act in the work of modern missions, at home and abroad, which all now are ready to approve and honor, but which few at that time had thought of. This is mentioned simply in justice to the facts of history with reference to one of the founders of this Academy and his early home. What he did for it by counsel, by watchfulness and toil, for nearly a half-century, was not an ‘after-thought’ resulting from circumstances surrounding him, so much as the development of ideas implanted in his early training, and the Providence of God in directing him to his field of labor for this very work.

"It was in the autumn of 1838 that I first saw Andover hill. Mr. Langstroth was then Principal of this Academy. The lack of his presence to-day to speak of the school at that period is much to be regretted. Yet we think of him as one whose name is honored and known throughout the land, by his useful invention, the 'Langstroth Bee-hive.' I have sometimes, amid the experiences of after years, queried whether his thoughts regarding that invention were not *first* suggested to him by the cheerful toil and busy scenes he witnessed in Abbot Academy.

"After having completed nearly three years in the Theological Seminary — a year or more intervening to have charge of an Academy in this county — I doubt whether a student of that Seminary was ever more *surprised* than myself when receiving an invitation from the Trustees of this school to let my name stand as candidate for Principal. My plans and expectations having all been in another direction. I at once repaired to the West Parish for counsel with Dr. Jackson. At first my decision was adverse, and I was about leaving, when he spoke of other reasons which led me to consider the subject further. On my return I fell in with Mr. Stone, who was then Principal of the school. As he was expected also to be here to-day to speak for himself, I presume he will have no objection to this reference to his sagacity at that time, in attempting to 'draw me in.' He was very desirous that I should accept the position; and, among other motives presented, he said that I should at once 'have the love of the young ladies of the school.' I made no reply, presuming that he regarded his statement as a '*moving consideration*' in the mind of a 'young theologian,' and rather prided myself on the stoicism which could hold an even balance amid motives so pressing. I then went to Professor Emerson, an able adviser in such matters. Among other things for and against, he said with emphasis, 'if you con-

clude to go into that Academy for two years or more, you will, I believe, look upon them as being the most *useful* period of your life.' This decided the question; for I had learned from the theology of the elder Dr. Jackson to be so much of an 'optimist' as to go for the 'greatest usefulness,' whatever the consequences might be to myself. Accepting the position, I went into the school to complete the term then in session, for Mr. Stone, finding the work delightfully homelike, and that Mr. Stone's remark was to be interpreted only in the New Testament sense of the 'charity' which covers a multitude of faults. It was the turning-point leading to my connection with the school for ten years or more, and to being employed with a class of assistant teachers and pupils for whose labors and success any institution might feel grateful. It seemed to be a settled fact in the administration of the school as years went on, that if there were crooked specimens of humanity of the feminine gender, they seldom, if ever, presented themselves for admission to Abbot Academy.

"A thought further, on the character which this school aims to maintain. The beautiful monogram is suggestive. On my way hither, a friend inquired what it meant? After a time the 'A. A.' revealing itself, I said to him another 'A' might well be added, signifying Andover also, and then with three 'A's' it would, at least, in commercial phrase mean 'A. No. 1,' or an article of prime quality.

"Another friend thought the monogram was an 'M.' I told him that this interpretation was all the *more expressive*; for ever since the days of Horace, the words, 'In medio tutissimus ibis' had been a motto of great wisdom, that this Academy had always taken a *medium course* — never being an *extremist*; and that it now pursues the true and safe course between the plans of those who persistently advocate 'co-education,' and of those who, through fear of consequences, dare trust their daughters only in the more secluded

schools. The medium ground in coming years, we believe, will still be found to be the 'right one.' This view is abundantly confirmed by testimony from the wisdom of such men as Prof. B. B. Edwards, who was a constant and careful adviser in the Board of Trustees during most of the years I was in the school, and of Dr. Samuel H. Taylor, with whom I had the pleasure, as well as the honor, of 'seeing eye to eye' in all things regarding the common interest and management of the Academies on the hill. These men spoke from personal observation and carefully matured judgment. They knew what they affirmed.

"Another point should be kept in mind with reference to the position of this Academy. It is seen from afar. In all the States through to the Pacific coast, there are pupils or teachers from this school, who are with us in spirit at this hour. Their eager thoughts and wishes represent a great multitude who are toiling to save our beloved land from vice and crime. To thousands of expectant hearts 'Andover hill' is, in more senses than one, a 'star in the East.' This is measurably true of all the New England States, and their influence, through their institutions and emigration, on our vast domain of the West.

"For purposes of illustration we may compare smaller things with greater. During the spring of 1864, I was with the Army of the Potomac in the work of the Christian Commission. In that supreme hour of our country's need, when the 'battle of the Wilderness' was imminent, President Lincoln, from an anxious cabinet meeting sent this telegram to the State House in Boston: 'How long will Massachusetts send on regiment after regiment in this manner?' Gov. Andrew replied at once: 'Until the last able-bodied man has gone; and if that is not enough, Massachusetts will go *herself*.' After the silence of the moment, in which thoughts of gratitude were more than words could express, it was said:

‘We are safe.’ So while this great moral conflict is going on, not for five years alone, but through generations for aught we can say, our country will still look to those who have the divine word in their hearts and their institutions of learning, for resources to maintain the warfare. The humble part which Abbot Academy is called to perform will not, we feel assured, be looked for in vain.”

PROF. SMYTH: “In 1849, the school being without a head in consequence of the absence of Mr. Farwell, a gentleman was called into its service who had just graduated from the Theological Seminary. He comes again to its assistance to-day,—I trust with as agreeable memories of his Principalship as are those cherished by his pupils. He returns from a State among whose aspiring mountains is the oldest Female Academy in the land.¹ I have the honor of introducing to you the Rev. Dr. J. B. Bittinger, from Pennsylvania.”

Unfortunately, we are left to the reports of newspapers for our only account of Dr. Bittinger’s address, which was in substance as follows:

“Next to being well born is to be connected with leaders of great movements. Here to-day I am reminded of Edward Everett when Gettysburg Cemetery was dedicated. Edward Everett was great, but he fell below the occasion, because the occasion was not of mortal origin. But when President Lincoln said, pointing to the thinned ranks of the scarred veterans of the Potomac: ‘Sir, we may not honor them, they honor us’; the proper note was touched. I am not great like Edward Everett, but I feel the sentiment of President Lincoln at the Academy to-day. I may not honor her, but there is no doubt that she honors me.

¹ That among the Moravians, at Bethlehem, Penn.

“I occupied a parenthetical position between the glory of the former and the greater glory of the latter day. We were told by the historian that the age of lords had gone out, and the age of ladies had come in. I could not help thinking that ministers partook of the nature of both man and woman. I was too much of a woman to be a man, and not fair and gentle enough as a man to be a woman. I was surprised at being called to the head of this school, and with fear assumed the position. I am not here to speak words of compliment; but I am not ashamed that I was accounted worthy to keep a woman’s school in Massachusetts. Whatever I may have taught others, I learned much during that year; and if it be true, as Milton said, that the object of education is to repair the ruins of the fall, could there be any work nobler than to gather the scattered columns in Eden, group them, rear them, and lay upon them the architrave and frieze, so that men might say that the work is restored? Every man and woman must make himself or herself; the working power is not in the institution. The schoolmaster is not a sculptor, hewing an angel or a demon out of a marble block; but he hews a living stone which has an influence on himself. I wish to express my gratitude to such of my former pupils as are present for opening my eyes to what was needed to be done in the world. I am proud to have labored with Dr. Arnold, the greatest Englishman of the century, and with Mary Lyon, Mrs. Bannister, and others whose names have been mentioned. When the Great Master comes to summon us away, may he find each one, brush in hand, putting the last touches of grace, beauty, and truth to his canvas.”

The hymn, “Go labor on,” was then sung, and the audience was dismissed with the benediction.

The ladies of Andover had provided most hospitably, in the

vestry of the church, for all whose convenience might thus be served, and the present members of the school were happy in the opportunity of ministering to the Alumnae.

The afternoon was given to

Re-unions of Old Scholars,

or rather family-meetings in the old home. By arrangement, the first hour was given to pupils representing the first thirty years of the school, from 1829-1859. The Academy Hall was literally packed.

The presiding officer, once a valued teacher here, was Miss Susanna E. Jackson, '51, daughter of Rev. S. C. Jackson, D.D., one of the fathers of the school, and for forty-nine years a Trustee. A few ladies were present whose memories ran back to the opening day, when they took their seats among the first pupils of the new Academy.

The successive administrations of Principals furnished the thread of review, and interesting reminiscences were given by Mrs. Margaret Woods Lawrence, Mrs. Harriette Woods Baker, Mrs. Arethusa Salisbury Merwin, Mrs. Elizabeth Kimball Stevens, and Mrs. Frances Aborn White.

Letters were read from Mrs. Emily Adams Bancroft, Mrs. Mary Chapin Pease, Mrs. Sarah Stuart Robbins, Mrs. Phebe Chandler Duncan, Mrs. Annie Edwards Haskell, Mrs. Julia Pierce Griggs, and Mrs. Elizabeth Dickinson Currier. Fortunately one of the three lady ex-Principals, Miss Emma L. Taylor, was present. An original poem by Rebecca Perley Reed was read. Numbers were there rejoicing to represent the work of every Principal of the thirty years.

But the time was spent, and the younger sisters were crowding in at the doors, for the next hour had been allotted to pupils from '59-'79. The Academy Hall was again filled to overflowing; this time by those who represented one

administration. Mrs. Henrietta Learoyd Sperry was elected to the chair. As Miss McKeen was called to the platform to give her words of welcome, she looked only upon familiar faces, upon hundreds of her own scattered pupils, gathered for once again in the old home.

Miss Phebe F. McKeen, though present, was unable to use her voice for any public service; consequently, what she would have spoken was read by Mrs. Mary Donald Churchill.

Words of reminiscence or of greeting were given by Miss Annie Means, Mrs. Laura Wentworth Fowler, Miss Anna L. Dawes, Mrs. Clara E. Palmer Lyon, Mrs. Sallie Barrows Dummer, Miss Carrie Park, and Miss Mary J. Belcher, who had crossed the continent from California to attend this festival. A letter from Mrs. Ellen Bartlett Hodgdon was read, and also a Semi-centennial poem written by Miss Emily P. Hidden, '66.

The re-unions of Old Scholars though enthusiastic, were not public meetings; but words spoken there, memories wakened, emotions stirred, purposes taken, and friendships renewed will prove to be among the most permanent records of the fiftieth birthday of Abbot Academy.

The Alumnae Association snatched a few hurried minutes at the close of the re-unions for its annual meeting, and exhibited a list of membership and statement of receipts which showed a vigorous organization.

Upon the western lawn the scholars and their friends gathered at sunset, to plant a semi-centennial oak. The ceremony was preceded by the Class exercises; the history was given by Miss Carrie N. Potter, and the oration by Miss Helen L. Page. The graduating class led in the planting of the tree, and then the spade was passed from hand to hand, till we of the more recent and they of the olden times, in large numbers, had assisted in setting up this memorial as a witness between us of our common sisterhood and undying love for *Alma Mater*.

Wednesday evening the hall and parlors of the Academy were opened for a general reception. The spacious grounds were also brilliantly lighted, and would have lured many from the crowded rooms to a cool saunter down the paths, had not rain extinguished both lanterns and schemes.

Thursday was the great day of the feast ; the real

Semi-Centennial.

A mammoth pavilion had been erected upon the lawn for the accommodation of the multitudes drawn together by the interesting occasion, and its distinguished orator.

Brown's Brigade Band from Boston, assisted by Mr. Shuebruk, the cornet soloist, discoursed fine music. Prof. Edwards A. Park, D.D., was the President of the morning.

The exercises were opened by congratulations from younger schools and colleges for Abbot, the pioneer, upon this her fiftieth birth-day. It was a graceful recognition from the bright consummate flower to the seedling of half a century ago.

PROF. PARK : "I have the pleasure of introducing to the audience the Reverend L. Clark Seelye, D.D., the President of Smith College, who bears to Abbot Academy messages of congratulation from other Schools for Young Ladies, and is a worthy representative of these Schools."

ADDRESS OF PRESIDENT SEELYE.

"Trustees, Teachers, Students, and Friends of Abbot Academy,—In behalf of those engaged in similar work I have come to congratulate you on what this Institution has been, on what it is, on what it is to be. The significance of this occasion, if I mistake not, is in the successful growth and development of a womanly idea. When we look back and consider the seed out of which Abbot Academy sprang,

we find its vital character lay in the notion that womanhood was quite as valuable as manhood, that the feminine type was as worthy of being perpetuated and perfected as the masculine. That was a much stranger idea fifty years ago than it is to-day. There was then no organized effort for female education. If a woman were educated at all, as she rarely was, it was through private schools, or according to masculine methods in a few academies for young men.

“To fully appreciate the position of the founders of this Academy, it should be remembered that an academic school for boys had already been in successful operation for over fifty years in this very town. It offered superior educational advantages. With no additional expense, its doors might have been opened to both sexes. A plausible plea might have been constructed to show the futility of attempting to found another literary institution in a community conspicuous for the sacrifices it had made in behalf of sound learning.

“I do not find, however, that the fathers and mothers in Andover ever even knocked at the doors of Phillips Academy to gain admission for their daughters. Mistaken or not, they had the notion that in female education other things were to be considered beside the acquisition of knowledge; that feminine graces, modesty, refinement, good behaviour, were quite as important as linguistic or scientific attainments. They determined, accordingly, that woman should be educated as a woman; that if there were any advantages in a corporate body whereby intelligence could more readily become the possession of the many, instead of the few, and a better intellectual culture be secured by all, woman should share these advantages without endangering any valuable womanly characteristics.

“Their ideal woman, it must be confessed, was drawn after a somewhat larger pattern than the traditional model.

Apparently, they did not think woman was created merely for earthly service ; that her culture was to be determined exclusively by her ministering to masculine wants ; and her acquirements were to consist only of those which prepared her for the drudgery or the pastime demanded by the natural lord of creation. On the contrary, I find them giving expression at the outset to their intention in these remarkable words :

“‘To form the immortal mind to tastes suited to an immortal being, and to instil principles of conduct and form the character for an immortal destiny, shall be subordinate to no other care.’ Noble words for any age ! They make the woman higher than her employment, and emphasize the truth that the highest aim of culture is to perfect every faculty so that one may ‘glorify God, and enjoy him forever.’ Train woman for the royal, immortal existence to which she was destined by her Creator, and all her avocations will be ennobled and perfected by her superior intelligence.

“This, if I rightly interpret it, was the original idea which gave form and life to Abbot Academy, and which has ever since controlled and inspired its history.”

Of course, interest culminated in the Semi-Centennial Address.

PROF. PARK : “Nearly a hundred years ago there lived a minister of the gospel, whose name was a household word on the banks of the Connecticut. That name was RICHARD SALTER STORRS. Sixty years ago there was an oration delivered at Andover by a son of that divine, and the name of the son was a household word throughout New England. The name was RICHARD SALTER STORRS. I now have the honor of introducing to you the son of the last-named divine, and *his* name is known to you all.”

ADDRESS OF REV. RICHARD SALTER STORRS, D.D.

“ Mr. President, Ladies and Gentlemen,—I cannot pursue these personal recollections of your honored President, which go back over the past hundred years, or enter upon the theme which he seems to have suggested in his remarks—the propriety of sons following in the line of their ancestors in the matter of making public addresses! The truth is, that the occasion by which we are assembled, with a quite unusual distinctness, as well as with a controlling authority, prescribes the theme for our consideration. We are gathered here by our common interest in the Education of Woman; and no question of religion, doctrinal or practical, no question of politics, foreign or domestic, would be proper to this place and to this hour; nor any special theme of literature, or history, or philosophy, or art. We must think and speak of the subject of the Education of Woman, although it is a subject which has been treated so often and so largely in newspaper and magazine, in essay and volume, on the platform and in the pulpit, that one cannot hope to say anything notable or surprising in connection with it. He can only hope to say what is true, although it be not new; and must comfort himself with the feeling that if what he says shall seem to you commonplace, as very likely it may, it will have been commended and justified beforehand by your anticipating minds.

“ It is very important to observe, I think, at the outset, that this wide movement for the more careful, ample, and fruitful education of woman, which has been seen in its development especially during the last fifty years, is not anything transient or local, sporadic or special, but is part of a wide, vital, pervading movement of civilization. It is part of that movement which is always searching after the more delicate and impalpable forces, by which to further the

interest and secure the welfare of society. It is a movement, therefore, which goes back in its relations beyond the date of the founding of this seminary, and which goes forward in those relations beyond the furthest outlook of our thought. A brief consideration will make this evident.

“The savage finds, of course, very early and easily, that the hut built of earth, or of branches of trees, or of the skins of animals, will shelter him from the storm and from icy winds ; that fire will warm him, and cook his food ; that he can strike a harder blow with the oaken club than with the fist, or with the stone hammer than with either. He finds that a space can be hollowed out, by fire or the stone axe, in the trunk of the tree, which shall be capable of containing him ; and that then the buoyant water will maintain upon its surface the trunk and the man, and will carry both with it in its gradual or rapid descent, as it flows toward the sea. He finds the use of the spear and of the bow, and perhaps, by some strange chance, of the Australian boomerang, — which seems almost as much a product of instinct as is the cell which the bee builds, — which is the wonder of science, while it is the sudden and fierce instrument of the savage. But aside from these few coarse and rude instruments, by which he lays hold upon the superficial and obvious forces of nature around him, the savage gets no control of the great complex powers in the midst of which he lives. These rough arts, for the maintenance of life or the gratification of the desire for possession, or for a swifter conquest in strife, are all that he knows. He is like the wayfarer, who picks up a few glittering flakes from the surface, perhaps, but who knows nothing of the immense golden treasures which lie under the soil and under the rock beneath him and around him ; and his progress consists, as he goes forward from the age of stone to the age of bronze and to the following age of iron, simply in making better instruments

for the control and use of the same powers in nature with which he was before acquainted.

“But as society advances it becomes characteristic of it to take hold of the more secret, occult, the more recondite and finer, forces which are involved in this great system of things in the midst of which we live, and by them all the time to be helping mankind forward. The civilized man not merely expands the hollow log into the hull of the ship, and puts the iron plating on its surface, he lifts the sails above it, which are to be great aerial paddles, propelling the ship without any strain on human muscle; he discovers the power of steam, and harnesses that to its appropriate mechanism, and by it he drives the ship forward, against the strongest winds and over the most fierce and turbulent seas. He detaches himself from the headlands, which at first he dared not leave, finds the secret power of the magnetic needle ready to guide him, invents the sextant by which through observation of sun and stars to tell his position at any time on any waters, and so becomes the free rover of the oceans — through these more impalpable forces, which his progress in knowledge has made him familiar with, and of which that progress has made him the master. He takes the black coal, and out of it distils the illuminating gases and lubricating oils, and the aniline colors more precious and brilliant than the famous Tyrian dyes. Out of it he brings even medicinal salves and balsams. He finds the power there is in gases suddenly evolved, and by them hurls his immense iron bolts to a distance in comparison with which the longest distance traversed by arrow from bow or stone from sling becomes insignificant. He catches the sunshine, and makes it paint his pictures. He takes the lightning itself, teaches it the English tongue, and sends it on messages for him around the world; he uses it to minister to those suffering from disease; he intends, if possible,

to make it work his engines, and illuminate his towns. He finds the mysterious power which lies in the curves and lines of figures traced in the sand or upon paper, and so he makes alphabetic writing record, transmit, and perpetuate his thought.

“He is thus all the time, with an endeavor incessantly renewed, reaching out after the forces, impalpable, imponderable, which were hidden from the eye of man in his earlier development; and, grappling these as he advances, he is able more and more to lift himself up to a greater control over nature, and a greater command over forces and effects in human society. It is a progress certain, continuous, irreversible; and it is an illustration of the wisdom of God that he has put these grander powers, which are mighty though impalpable, under such clouds of mystery, such veils of hiddenness, that man must supremely cultivate himself in order to ascertain and to master them. God lures him forward always by these prizes in the distance; and he never will be content until the planet has been searched out, and all its most hidden powers, hitherto undetected, have been made available to his use.

“Now, precisely the same thing goes on, you observe, in the moral and spiritual sphere which is thus advancing in the physical. At first, of course, the stiffest muscle is the master, and the man is famous, as was said in the Psalms, according as he has lifted up axes upon the thick trees. Instantly it is discovered, however, that the force of will and of vehement passion is needed to give an energy to the muscle which in itself it does not possess, to make it strong in the grapple, to make it irresistible in the onset; and so the power of the spirit comes to be recognized as a necessary factor in all real success, while the mind is at the same time completing the instruments already known, or inventing others better, planning enterprises, combining human forces

for the accomplishment of those enterprises. The power of character, also, gradually makes itself felt, and compels recognition. By certain elements in character — by the courage which faces any peril and is never afraid before any obstacle; by the fortitude which goes forward unflinchingly, whatever present disappointments may be met; by that magnetic energy of spirit to which the savage is as responsive, perhaps, as the most cultured civilized men — one man controls and animates the will of another, and becomes a dominant force in the nascent society around him. These moral forces are thus gradually recognized, until at last the way is open for the development and the activity of specific genius. In framing laws for the regulation of society, in fashioning religions, in recording history, in voicing the vivid feeling in song, gradually such specific genius gets its development, and comes to its place of eminence and honor; until the statesman, who never saw a battle or set a squadron in the field, becomes the director of armies; until the historian and poet, the jurist and theologian, take their places of distinction in society; until society shows that it is coming nearer to God's plan by giving to mind a supremacy over force, and making the invisible spirit which is created by him the ruler of society, and of nature itself.

“This progress is all the time going forward; and the current is as irresistible, as irreversible, as the current of a mighty river, as the passage of stars across the meridian. We measure the progress of nations by this test. Here is the standard according to which they are rightly to be judged.

“From this point, then, you see at once the interpretation of the position of woman in the past, and the prophecy of that position which is to be held by her in the time to come. Where the strongest muscle is the master, she is of necessity the slave and the drudge, the instrument of man's pleasure,

the object of his passion, the servant of his indolence. When there comes to be a necessity felt in the communities of men for exceptional genius in government or in war, she, if possessing and manifesting such genius, may come to a sudden eminence, like the half-mythical Semiramis, like Boadicea. Where genius is valued, and intellectual attainments remarkable for their brilliancy and variety are honored and applauded, she may have her distinguished place, an exceptional place, like that of Aspasia at Athens, or Hypatia at Alexandria. Where scientific instruction is pre-eminently desired, and she possesses the requisite power and knowledge for giving that instruction, she may have her opportunity, like the noble women who have for centuries, at intervals, taught in the University of Bologna. Where religion is the paramount interest in society, and she shows the devout temper and the high intellectual intuition of truth which religion inspires and demands, she may again have her eminence, like St. Catharine of Siena, like Elizabeth of Hungary, like Hildegard in Germany, like the Spanish St. Theresa. But these instances are exceptional, individual; and they come in consequence of peculiar and extraordinary gifts and attainments on the part of woman in individual instances. She becomes eminent not by reason of her sex, but in spite of her sex. The examples to which I have referred, and the many parallel examples which will occur to you, are like the hot springs breaking out in the cold country, the geyser flinging its hissing waters into an icy air. They are like the volcanic islands suddenly breaking up through the surface of the sea, but not implying any general elevation of the sands at the bottom. Although such individual instances of elevation may be even not infrequent, it is only as society goes forward to a point where it comes rightly to estimate and earnestly to require in the spiritual sphere what it has all along been searching

after in the physical, that woman, as woman, comes to be honored.

“When the advancing civilization of a country or a century desires the finest force, the most subtile and ethereal that can be developed in human society, in order to its own furtherance, in order to the combined and completed majesty and beauty which it conceives possible of attainment in the future,—when it seeks to unite beauty with strength, when it aspires to lay its hand on everything that is finest, sweetest, noblest in mind and spirit, and to bring that into action for the glory of God and for the welfare of the world,—then is woman’s opportunity! Then will she have institutions like these multiplied and enlarged, and made to minister more and more richly to the furtherance of whatever in her is grandest, brightest, loveliest; because society will have then found its need of exactly that which she alone can supply; of that which is dominant because it is delicate; of that which governs because it is gentle; of that whose very frailness gives it moral force and spiritual command.

“It is in the midst of this movement that we stand, that we have been standing in these past years, and are to stand in the years to come. It cannot be arrested. The push of centuries is behind it. The deepest instincts, the highest aspirations, the clearest reason, of human society are working for it and with it all the time. The pressure of Christianity, which has always been toward woman an elevating faith, is powerful and continual on behalf of this movement, the mighty current of which fills the land, and the ripples of which encircle our feet. It can no more be arrested than any of the great and vital functions of the earth. No man can stop it any more than he can set his foot against yonder tent-pole and say, I will arrest here and now the revolution of the globe.

“And so the question comes inevitably, What is it that

civilization wants of woman ? what does it really ask of her, for its own completeness ? I do not say, What does woman wish for herself ? Perhaps she does not always wish for the wisest thing. If she does, she is the best interpreter of her own wishes, and I have no right to stand before her and take the words out of her lips. But, as a student of society and of history, any man can see and say what it is that civilization — which has at last taken hold of so many secret forces that formerly eluded man's grasp and thought, and which now is calling for a service from woman, of the need of which, even, the former times were not aware — what it is that civilization wants of woman in time to come.

“ Certainly it wants, if it is wise, nothing that is artificial, nothing factitious, nothing that rests upon a mere abstract theory or fancy. It is idle to paint lightning upon canvas and expect it to strike ; to paint a sword, and expect it to cut. Nothing is efficient except as it is real ; and it is the real force of woman, not any unreal force which may be attributed to her, which civilization wants, which society is trying all the time, sometimes with an unconscious and inarticulate impulse, to develop in her. It is nothing like that which Comte describes as the desirable thing for woman, and for society in connection with woman — that the sex, collectively, should be made an object of worship, taking the place of the God whom before he has carefully excluded from the universe which He builded, and drawing out toward herself those sentiments of reverence, trust, and worship, the necessity for which he finds in the constitution of the human soul ; withdrawing woman thus from competition with men, in any useful and fruitful enterprise, in order that this sentiment of worship may not be diminished by the consciousness of occasional antagonism and rivalry. What a perfectly foolish and fantastic dream that is ! with no more substance than a mirage ; with no more reality than a dream. It is not that which society wants of woman.

“Nor is it mere ornamental service ; as if the only use of the womanly spirit were to flash over society æsthetic decoration, as the aurora in the northern skies flashes in the wintry nights, palpitating, lovely, flinging its long banners of evanescent glory toward the zenith, but melting no snow, nourishing trunk or branch or root of no living tree. What society wants of woman is not that she shall be an object of worship, not that her work shall be ornamental, but that it shall be a work in which the force of her nature, peculiar to herself as distinguished from the differing nature of man, shall be richly unfolded and nobly active, that the welfare of the world may be advanced and secured.

“It is then very easy, going into particulars, to see what society needs. It needs general intelligence, for example, on the part of woman ; that training of the mind, that filling of the mind with various, accurate, and quickening knowledge, which shall bring it vitally into the interior, subjective truth, which has been described as the agreement of the mind with itself, and which shall make that mind quickening, enlightening, re-inforcing to society, wherever it touches it. This is the privilege of woman ; and it is the demand — that is the point which I have in view — which society, for its own interest and welfare, makes upon woman. For the intellectual tone and spirit of the women of the country determine inevitably the intellectual tone and spirit of the men of that country. Stuart Mill was perfectly right when he wrote to the Russian women that the standard of the education of woman in any nation would be ultimately the standard of the education of man in the same country. As constituting numerically more than half of every community ; as sustaining the most intimate relations to it, as wife, mother, sister, and friend ; as having by nature that subtile and pervasive quality of mind which impresses and moulds others, woman necessarily must regulate the intellectual tone, and largely

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set the intellectual standard, of any civilized society. Therefore it is that general intelligence is needed in her, that she may instruct and exalt the communities which she affects, as the American and English women have been doing in their nations for centuries past. Otherwise, she debases and pulls down the strongest State. No instance in history has been, and no instance can be, more significant in relation to this than that which is furnished in the whole realized course of the Ottoman empire. Planted by a people of a strong stock, monotheistic in their religion, on the most fertile and delightful provinces of the earth, with the ocean inviting them to a world-wide commerce, with the treasures of the hills and of the plains ready to fill their coffers until they could not shut the lid, — bursting upon Europe with a power which swept them up to the very gates of Vienna in its tremendous, irresistible rush, — why is it that that nation has so completely lost its strength that it has become the pauper and the pariah among European nations? that it is only held together, for a time, by the rivalries and jealous antagonisms of States which cannot determine how most satisfactorily to themselves its lands and its waters should be divided? It has not been interior rebellion; it has not been the storm and stress of outside war. It has been the harem which has conquered the empire. It has been the degradation of woman which has pulled that haughty power, which once threatened all Europe, down to the level of humiliation and weakness on which for the present it lies.

“It is the law of God’s universe, Ladies and Gentlemen. The feet of clay prostrate at last the head of gold. The slave, unliberated, pulls the Roman empire to pieces. The slave would have pulled the American republic into the dust, if emancipation had not broken his providential power. Out of the lowlands, marshy and wet, rise the vapors that make the whole atmosphere full of malarial and destroying power.

You let the womanhood of a country, wanting in physical strength, but not in mental capacity, remain on the lower levels of intellectual development and culture,—let the mind of woman not be what the mind is described in the ancient prophecy as being “a chamber full of all pleasant and precious riches”; let it be like an unfurnished room, hung with fashion-plates and littered with novels,—and you have destroyed the intellectual and spiritual life of the community, in which womanhood must constitute so large a part. Educated womanhood, always necessary, is as necessary in New England, in the United States, as in any country of the world. You might as well keep New England warm with a lake frozen up the year round in every valley, with a frozen ocean all around its shores, as to keep its men instructed and aspiring, while the women were wanting the means of large education, and wanting the desire to avail themselves of those means. This hemisphere has been called the feminine hemisphere in the geography of the globe; but it is necessary to keep the planet in equipoise. And the feminine mind is just as necessary to keep society enlightened, tranquil, noble, secure.

“But you want special training, also, as well as general intelligence and knowledge; and therefore these institutions must be broad in their range. Of course, we recognize everywhere in men the necessity for such special training for special purposes. If a man is by nature an inventor, it is a mere waste of force to make him a bookkeeper; if he is an artist, you do not make an editor of him; or if he is a poet, you do not make a lawyer of him, unless you want poor poetry and worse law; and if he is not fitted, by nature and by grace, to be a preacher of the gospel, then all the seminaries, even though they have teachers as honored and as illustrious as are these in Andover, make a mistake if they try to crowd him into the pulpit. Find out what he is fit for,

and train him for that! That is the rule, in obedience to which society is always advancing toward its unreached perfection, by availing itself of the best forces of every mind included within its compass. You see the same thing in the examples of womanly genius which history affords. Sabina, daughter of Erwin of Steinbach, who completed the cathedral of Strasburg, lifting those wonderful spires into the air like flowers imperishable, and making the massive rocks from the quarries sing *Te Deum* as they arose toward heaven,—what would have been gained to the world, how much would have been lost, if that peculiar genius in her had not been recognized and trained? Madame De Stael, Caroline Herschel, Mrs. Somerville, Madame Le Brun, Harriet Hosmer, Charlotte Bronte, Frances Power Cobb—the genius of such women is always an honor and a power to the civilization under which it is developed. It is such an honor and a power because developed freely, according to its own law, and not arrested. The arresting a peculiar power, and attempting to turn it to something to which it is not adapted, is like trying to make a greyhound pull a wagon, or an eagle work a churn. Of course a general training is necessary to the development of any special power. It is needful for the development, for the manifestation, for the culture, of peculiar forces. But we want the special forces, too. God makes no superfluous souls. Our society wants each one at its best.

“You look upon the table of the lapidary and the artist in stone, and you see the hues of the chalcedony, the chrysolite, the onyx and the agate, the turquoise, the emerald, the crystal, each with its own beauty; and by-and-by, when he has set them in their place, you have before you the perfect mosaic, with its lines fluent and free, as if they had been traced by the cunning brush of the painter on the canvas, but fixed there, imperishable as diamond, solid as the walls of the mighty edifice which towers above them. We want

the living stone of the man's and the woman's mind in every advanced society unfolded, perfected, polished, and then set into the living picture, in comparison of which the most charming mosaic is dull, and the most solid mosaic is fleeting.

"We want there, as well, the power of expression, given to the feminine force which is thus being cultured and trained; for while a thought unuttered may, of course, enrich one mind, it will not inform, expand, exhilarate others. In fact, a thought unuttered is never so clear, so just, so sufficient to the subject, as is the same thought when it has been expressed, and brought into collision and comparison with the differing thoughts of other minds; when it has been formulated in terms, crystallized into words, and thus made more palpable to even the mind in which it has been wrought. Man is a talking animal not merely that he may instruct others, but that he may instruct himself. The pond which has no outlet grows turbid; it is the running stream that purifies itself as it leaps forward, keeping its current crystal, and making it more crystal and pellucid to the end. It is the mind which utters its thought fitly, gracefully, amply, powerfully, which refines and ennobles that thought in the very act and mystery of expression; and so woman's mind needs to be trained to the art of expression for her own sake, as well as for the sake of society at large. It is thought in motion that quickens and controls mankind.

"It may be said, I know, that a woman has this power of expression by nature; and there is a certain truth in that. You take a boy and a girl of the same age, and the girl will utter herself with far more facility, with far more force, than the boy. Brother and sister in the same household — you see, almost always, the same difference. At the same time the ultimate power of expression, such as woman must have before her mission is really performed in the world, is

not a thing of nature merely. Though some have greater capacity for it than others, it is always an attainment. It is like virtue, a victory won by struggle. Out of large studies, out of the careful analysis and the sympathetic pondering of the great classic or modern writers, out of a careful discipline in the analysis of style, out of much practice and training in the mastery of a fine and noble manner, must come that ultimate power of expression which shall give to woman her true power in civilization. If I were to give only one reason, being limited to one, why the recognized power of woman at the present day, her recognized knowledge and wisdom, do not impress themselves so fully and widely on the public mind as they ought by right to do, I should say it was because, except in rare instances, this power of free, graceful, complete expression, by voice or pen, of the thought, the sentiment, the spirit which are within her has not been gained ; and that when it is attained, then, and not till then, with the general intelligence, with the special training of special powers, of which I have spoken, woman, adding this peculiar power of expression, which makes all else more vivid to herself, and more effective upon others, will come to her place in society, in literature, and in the history of the world.

“ Thus far, I have spoken only of the intellectual forces. The moral are nobler. I do not in the least forget or overlook them ; and I do not forget that seminaries like this are established for the purpose of training the moral nature, as well as the intellectual, of giving the strength of principle and the spiritual aspiration which life and thought shall ripen into permanent tendency and habit. Swedenborg says, I think, that instruction on earth is committed to the memory. Instruction in heaven is committed to the life. Well : the instruction of a seminary is committed to the memory that it may be afterward committed to the life ;

and the moral instruction which is thus given will be pre-eminently the characteristic of a truly noble institution. It is to be wrought out in life, it is to be perfected in itself in life. What society wants of woman, in the development of the moral nature, is not, of course, the mere augmentation of mannish force, as is sometimes imagined. It is not the mere accumulation of that amount of robustness and energy of spirit which already is in the world. Woman's nature is the converse of man's. There is sex in souls; and her moral nature is finer, more delicate, more deep, more intuitive than man's, having greater prominence in itself, and being able always to refine, instruct, and ennoble his.

"You do not gain anything by turning the ray of crimson into the ray of blue, or the ray of blue into the ray of gold, in the woven strand of the sunshine. The electric light is said to want the red ray; and perhaps its ghastly whiteness is in consequence. You do not want to make a woman like another man, in her moral nature, but to unfold that which is peculiar to itself, and to give it its royal place and power in the world. On the other hand, you do not want merely what are called sometimes "the passive virtues"—gentleness, meekness, humility, forgiveness, patience. These are all excellent in their place, like 'the voice, soft, gentle, and low, that excellent thing in woman.' But it is by positive force of character that this world is to be educated and carried forward. It was by the positive force of character in the Lord himself, reverently be it spoken, in the women who followed him, in the apostles, in John, in whom the feminine element was so strong,—by this that Christianity in the fulness and splendor of its divine power was launched upon the world. It has been by such positive force of character, in its disciples and teachers, that it has since been consecrated to the faith and the obedience of millions.

"What society wants of woman, then, is the utmost devel-

opment of the positive feminine moral force in spirit and in life. Conscientiousness, for example. She has that in a far greater extent than man naturally, usually, has it. I do not forget, certainly, that there have been women who were worse than men, who have been stealthier than assassins, who have been crueller than the inquisitors; but it is as the angel fallen makes a fiercer devil than the man can ever expect to become. A woman's nature perverted becomes deadlier than a man's only because its temper naturally is higher, its moral aspiration more supreme.

"Now, to live as one wishes is said to be the rule of children. To live as one ought is the rule of true men. And it is one office of woman in the world to assist men to live thus, as they ought; to lift them to those higher levels of attainment in moral beauty and power which of themselves they would not gain. Woman has been said to be the conscience of the world, and there is a profound truth in that. Her moral intuition is clearer, her moral affection is apt to be sweeter and more powerful, than man's. It was the startled conscience of a Roman woman which almost held Pilate back from his transcendent crime. It was the conscience of Blanche of Castile which moulded the noblest king that France ever had, Louis the Ninth. It was the sense of righteousness in the Scotch, in the Dutch, in the French, in the German women, which upheld the Reformation, and would not let it sink and die. It was the conscience of the American women which was the one invulnerable, irresistible, unsilenced enemy of American slavery. Whatever statesmen might plan about it, whatever political economists might think about it, whatever merchants might dream about it, every woman's heart knew, that was not blighted and overshadowed by the influence of the baleful system, that it rested on a lie; and it was that conscience in the American women, sending out half a million of men, its instruments

and ministers, to the bloody field, which finally overcame and swept from existence that detestable system.

“That conscience of woman is the power which society will always need to have developed and regnant within it; and there is no other office so great as to make it thus dominant. I do not care what philosopher is elaborating his system of philosophic thought; I do not care what statesman is planning for his country’s future; I do not care what architect is lifting the edifice into the air, or is strewing the canvas with the splendor of his imagination,—there is no other office so grand on earth as that committed to woman, christianly cultured, in fellowship with God, of bringing her acute and controlling moral sense into contact with the minds of men, to impress upon them that ultimate and supremest law of the universe, the law of righteousness, for which the planets and the stars were builded! She glorifies herself, and she glorifies God, in that sublime ministry.

“Then Sympathy. Of course that is more native to woman’s heart than to man’s; she seems unsexed without it. I believe it is reported of a very famous woman in Boston that once as she was passing a large house by the street-side and saw upon it “Charitable Eye and Ear Hospital,” she said, in her quick sarcasm: “Dear me, I didn’t know there was one charitable eye or ear in Boston!” Well, there might not be if it were not for women! Sympathy in woman comes nearest, and brings her nearest, to the heart of Christ; sympathy for the erring, for the sick and suffering, for the down-trodden; sympathy even for the sinful, if they be penitent. That is the power which she has it for part of her mission in the world to contribute to human society. Her sympathy is the heat-ray to be combined with the light-ray, in the perfect sunbeam; and wherever it goes there flower-charities, asylums, all institutions of human benevolence, spring naturally from it, as the flowers from the sod which the sun has

warmed, and as the blooms of the orchards on distant hillsides. More and more this is needed as material interests attract man's thoughts, and absorb upon themselves the active interest of society.

"Then Courage, I think, is a noble feminine grace,—courage, and self-devotion. We are so accustomed to associate courage with physical strength that we do not often, perhaps, or always, think of it as pre-eminently a feminine grace, where the feminine nature has been fully unfolded and trained. But it is 'the reckless rapture of self-forgetfulness,' that which dominates and inspires persons and nations, that which is sovereign over obstacle and difficulty, peril and resistance,—that has belonged to woman's heart from the beginning. In the early Pagan time, in the Christian development, in missions, and in martyrdoms it has been shown,—in the mediaeval age, as well as in our own time,—in Harriet Newell and Florence Nightingale, in Ann Haseltine and Mrs. Fry, as truly and as vividly as in any Hebrew Hadassa or in any French Joan of Arc. You remember how the Prussian women after the battle of Jena,—when Prussia seemed trampled into the bloody mire under the cannon of Napoleon, and under the tread of horses and men in victorious armies,—how the Prussian women, never losing their courage, flung their ornaments of gold and jewelry into the treasury of the State, taking back the simple cross of Berlin iron, which is now the precious heirloom in so many Prussian families, bearing the inscription, "I gave gold for iron." That is the glory of womanhood. That passionate self-forgetfulness, that supreme self-devotion, with which she flings herself into the championship of a cause that is dear and sacred, but is being trampled under foot! It is her crown of renown. It is her staff of power. I do not wonder that, almost while we are speaking and listening here, the Prussians and the Germans all are marching in festival proces-

sion under the lindens of Berlin, celebrating, not the memory of Sadowa, or of Sedan, but the memory of the moral grace, the moral beauty, and spiritual power which came into the government of Prussia when the young German girl, who has been since the honored and illustrious queen and empress, gave her hand to the German officer! It is a sweet and noble memory of the past; it is a prophecy of the future.

“This conscientiousness in woman, this sympathy in woman, this courage and self-devotion in woman, assign to her her place in the future civilization of the world; and they glorify the society into which she is born, and in which she becomes the mistress. And then the fine and just sensibility, which ultimates in that intuitive discernment of God which brings the grandest theme of the universe into intimate contact with the moral life of mankind,—that is also the privilege and prerogative of woman. Man hunts after God with his understanding, and fails to find him. Science searches after him with its lenses and tubes, and it seems too often like a blind man trying to help his sight by using a glass eye. Logic tries to soar toward God, and waves its wooden crutches in mimicry of wings. Woman sees him, feels him within, discerns him above, sees him in Christ. She who was last at the cross and first at the sepulchre has seen the Lord ever since, in his sympathy and in his sovereignty, in his power of beneficent healing miracles, and in his wondrous parables. She feels him in the deepest experience of her heart, and then she sees him in all the providential history of the world, in all the creation round about, from the golden spots on the butterfly’s wing to the supreme splendor of the triple suns above! The universe to her is full of God; and that thought of God, that revelation of God, it is hers to impart to the world. You remember that it was a woman, in that legend reported by Jeremy Taylor, who was

met by a bishop, with a torch in one hand and a pitcher in the other, and who said, when he asked her what she was going to do, 'I am going to burn heaven and to quench hell, that hereafter the world may love God with the pure passion of the heart, without reference to hope on one side, or fear on the other.' You remember Madame Guyon, — in the sceptical and dissolute age of Louis the Fourteenth, when France was simply seething with corruption, — who believed in a transformation of the soul into God, so perfect that prayer should be the silence of the spirit absorbed in God. You remember her power over Fenelon, and even for a time over Bossuet, though at last he crushed her.

"It was by the virgin mother that God himself became incarnate. It is by the heart of woman, filled with the divine power and beauty, that the world is to gain everywhere, and retain immortally, the vision of God.

"Only a woman so cultured, intellectually, morally, spiritually, realizes the ideal of her delicate, forceful, and transcendent nature. There is no statue, of Venus or Diana or the Minerva of Phidias, there is no Spanish or Italian face, glorified and almost deified on the canvas of Raphael or Murillo, which can fitly represent the perfect image of that perfect spiritual beauty which is as the bright star Astrea, last to leave the earth, daughter of power and of good, at last returning to the world to bless it.

"One of the most foolish questions ever asked is: What is going to be the sphere of woman when she is so educated? The sphere! If she don't make her own, we may stop prophesying. You see the little rill among the Alps, a thread of water; you find it arrested by the rocks; and you see how more and more it fills the cleft and the basin behind them, till it cuts its way across the rock and through the rock; and at last you go into the gorges, and see the mighty chasms that have been cloven through the stubborn hills;

and there is the power that has done it — flashing above in the shadows, musical in its ripples, tumbling triumphantly over what resisted it. Ah, that little stream, it has made its sphere! The woman's nature, cultured as I have said, will make its own place for manifestation, and will find the offices germane to itself.

“How she takes the house, where the builder leaves it, and transforms it into a thing of beauty; hanging its walls with the pictured thought of other minds, filling its rooms with the atmosphere of her own sweetness, of her own delicate and elevated mental life! How her influence works through the husband, as the influence of the saintly and lovely wife of President Edwards, of the heroic wife of Judson; through the children, as Goethe, even, whose relations to woman were so intolerable, yet attributed his inheritance of genius to his mother, as the minister through whom it came to him! The influence of woman in the home is like the ancient perfume, whose fragrance filled the house when the alabaster that held it was broken.

“In society! Woman is the queen of society. She defines its manners, its laws, its tastes, its aspirations; she governs and inspires it more and more as society advances; and social life in the civilization which is to come will be supreme. As related to political life, for example, it will govern as it did in France when the *salons* were of more authority than the court, as it must do everywhere where political organization is merely for the more perfect development and tuition of society. In Education: her nature, demonstrative and distributive, her interest in persons stronger than man's, her interest in character more intense, must make her more and more pre-eminent. The work of education becomes not her occupation merely, but her profession even. In this State, I don't know what the figures are now, but I remember five or six years ago reckoning

them up, and finding that there were nearly eight thousand female teachers of the public schools in this old commonwealth, as against a little more than a thousand, I think exactly a thousand and twenty-eight, male teachers. Probably the disproportion is greater still at this hour. Primary education is largely under her control.

“Not primary education alone will fall into the hands of cultured women. You remember what I have already referred to, that for six centuries women taught at Bologna, taught in mathematics, the classics, natural science, philosophy, the civil and the canonical law, anatomy, surgery, and medicine — taught when sometimes they must veil their faces lest the thought of the students should be distracted from the beauty of the subject to the beauty of the speaker. I do not know just when or where that experience is to be repeated; but I have no doubt that at some time it will be, and that women, with special gifts and a special training, will be the honored instructors of men.

“Authorship is wholly open to woman, of course, in every department. Mrs. Browning, Mrs. Jamieson, Mrs. Hemans, Mrs. Lewes, Mrs. Stowe, Mrs. Howe, and many others in this country — how they illustrate this! Their touch is upon the hearts of multitudes of men and women in all the lands in which the English tongue is spoken. Some departments of literature woman has made her own. Every one is open to her; every one will be identified with her fame and her success, as these seminaries live longer and do their work with more ample equipment, with more generous instruments, to larger circles of the minds which they reach. In medicine, more and more, they are finding room for beneficent work. This, also, is not a wholly new thing. Woman has been a physician since the days of the Iliad and the Odyssey. The story of Agnodice, the Greek girl, is one of the romantic reminiscences of medical history. In

France and in Russia to-day, as in mediæval times, women are freely received into the ranks of medical practitioners, and are not unknown as instructors. In England and America it is coming to be so. I don't know about the law; but they do say that a woman is one of the most skilful conveyancers in London. I don't know about the ministry; though it is a scandal in parishes, sometimes, that the minister's wife writes the most brilliant passages in his discourse. I stopped writing mine long ago, lest that should be said about me.

“In political life, you sometimes ask the question, men do, with a kind of timid shrinking, ‘Is woman to have the suffrage?’ I don't know; if she wants it she will have it, as surely as the revolution of the earth continues. I remember that Spain in her grandest time had the government of a woman, the blue-eyed Isabella the catholic, gentle and strong, under whom this continent was discovered. I remember that England in her grandest time had the government of a woman, the imperious Elizabeth, under whom the first organized attempts to colonize this country with the English colonies were made. I remember that as far as any monarch governs in England, or ever will, England has the government of a woman to-day, who was our steadfast friend in the long agony and under the heavy gloom of the civil war, whose virtue, whose intelligence, have commended her to the admiration and the honor of every American heart while the name of Victoria continues to be repeated. I remember how much was due to the women of the Revolutionary time for our success in that great struggle. I remember — I don't wish to offend the sensibilities of any descendant of John Alden who may happen to be present — but I am certain for myself that it was the foot of a woman, the bright Mary Chilton, that first stepped on Plymouth rock out of the Mayflower. At any rate, it was a woman, wife

of Bradford, afterward Governor, who first consecrated these newly-found shores by her death in Cape Cod harbor ; and it was a woman, Mary Cushman, who, of all the hundred colonists that sought these shores in the Mayflower, lived to the latest, to see prophecy realized and hope surpassed ; dying in 1690.

“ The fact is, that women, from Isabella down, have had a prescriptive right to this continent ; and the only wonder to any thoughtful man is, that they are willing to let the men live here at all ! So if they want the suffrage they will be sure to have it ; and I don't know but when it comes it will turn out to be the precious amethyst to drive drunkenness out of politics. Whatever they want, with matured conviction and with serious purpose, they will be certain in the end to have. They always do individually ; why shouldn't they as a sex ? Give them this culture, power, and training, and their opportunities will multiply with their fitness for them ; new responsibilities bringing larger culture, and opening continually new realms of opportunity. That is the only assured prophecy of the future. The crystal globe is no more open to the passage of the sunshine, slanting through it without disturbing it, the air around us is no more open to the tones of music vibrating on its currents, than that future civilization will be open to the work, to the power and pressure of woman's intelligence and heart, when these advancing seminaries have done their work. That is the ideal of the future ; since where these institutions exist that is the law under which they are administered. Therefore they multiply, by the instinct of society, seeking for the impalpable powers, finer and more secret, to combine with the coarser powers, the rougher and the masculine, in order that society may be blessed, adorned, and grandly advanced. That is the office of these institutions, by their relation to which they challenge admiration, and call for the constant munificent help of those who can give it.

"There is a woman in the Apocalypse, represented as clothed in scarlet and purple, decked with gold and ornaments, bearing in her hand a golden cup full of abominations. It is the figure of many a stately queen, of many a famous and fascinating court favorite, of many a brilliant *intriguante*, of whom history keeps the record. There is another woman in the Apocalypse — clothed with the sun, with the moon under her feet, crowned with a crown of twelve stars. It is the image not merely of the church of Christ in its final beauty and supremacy; it is the image of the Christian woman of the future, clad in the white holiness of God, mistress over nature by her knowledge of it, crowned with wisdom and virtue, with ample knowledge and the serene supremacy of the spirit. The object of these institutions is — the hope and aim of society, so far as it is cultured and Christian, is — to change the woman of the world from the image represented by the one to the image represented by the other. When that is done, then the gospel of Christ will have done its work. Then the Spirit of God will have accomplished its errand. Then the first Paradise will have been rebuilt, in a sweeter beauty and a grander vastness. Then the age of Millennium, to which our brother looked forward in his opening address, will have fully come."

As the annual Anniversary of the Academy had been absorbed by its fiftieth, the moment succeeding Dr. Storrs' address was judged the most fitting time for the graduation of the class just finishing their course. After receiving their diplomas and parting charge from the Orator of the day, the young ladies remained standing while Prof. Churchill read a poem which had been written for them by Miss Elizabeth Stuart Phelps.

"O glad girl's faces, hushed and fair! how shall I sing for ye?
For the grave picture of a sphinx is all that I can see.

" Vain is the driving of the sand, and vain the desert's art ;
The years strive with her, but she holds the lion in her heart.

" Baffled or fostered, patient still, the perfect purpose clings ;
Flying or folded, strong as stone, she wears the eagle's wings.

" Eastward she looks ; against the sky the eternal morning lies ;
Silent or pleading, veiled or free, she lifts the woman's eyes.

" O grave girls' faces, listening, kind ! glad will I sing for ye,
While the proud figure of the sphinx is all that I can see."

An episode occurred here, which not only brought a pleasant surprise but left an abiding treasure. The following note is explanatory.

"To Abbot Academy,—Allow us to delay the regular order of exercises for a moment. Last year the enjoyment of the Phillips Centennial was heightened by a kindly remembrance from Abbot Academy, and now, in behalf of the students of Phillips Academy, we desire to present to Abbot Academy a reproduction in bronze of the most celebrated of the twelve famous vases in the gardens of Versailles, ordered by Louis XVI. from the twelve most renowned artists in Europe. And we hope this token of our esteem may serve to long perpetuate the kindly feelings existing between Phillips and Abbot Academies." Signed on behalf of the Academy by the committee.

Semi-Centennial Dinner.

At the conclusion of the morning exercises a procession was formed under the direction of Rev. William S. Hubbell of Somerville, Chief Marshal, assisted by Rev. E. Blakeslee, of Greenfield, Mass. Students from the Theological Seminary served as ushers.

Led by the orators of the day and many other invited guests, the Alumnae of the Academy were arranged in divisions, distinguished by banners bearing the name and date of the successive Principals so proudly represented.

The long procession, headed by the Brigade Band and escorted by the members of Phillips Academy, wound into the street and about the Academy-grounds, doubling upon itself, till it reached the dinner-tent upon the lawn, where tables had been abundantly and tastefully spread for more than a thousand guests.

Pleyel's Hymn from the band hushed the joyous tumult of voices, and Prof. J. W. Churchill, President of the Banquet, said :

"Alumnae of Abbot Academy, Trustees, Teachers, and Friends, we welcome you to the good cheer and hearty hospitality of this notable day. As in all things our enjoyment is heightened by an acknowledgment of our dependence upon God, let us look to him for his blessing."

Grace was then craved by Rev. Dr. Wellman, and a social half-hour was given to fortifying the body for the feast of reason which was to follow.

The President opened this, the real feast, by the following address.

SPEECH OF PROFESSOR CHURCHILL.

"I have read of an ancient philosopher, who characterized the important part of our daily experience in which we have just been engaged, as 'that idle and useless habit of eating and drinking'; although, as was suggested to him, he probably did not live upon air himself. In the spirit of this ethereal philosopher, permit me to call you away from any further waste of your time, and conduct you to the 'feast of reason and flow of soul' that still awaits us.

"It is no part of my purpose to detain this company from the rich entertainment by any remarks of my own. Surrounded as I am by so many of my 'grave and reverend seniors,' and my 'very noble and approved good masters,' I derive a great relief in reflecting how little the success of the

concluding part of our Jubilee Festival depends upon the manner in which the duties of the Chair are performed. The occasion itself is its own best and surest success. And without detracting an iota from the merits of the masterly oration that has so entranced us all, and whose strains of surpassing eloquence are yet lingering in our ears, I am confident that even its gifted author will agree with me that the *occasion* is its own best and effective orator. But let me hasten to assure him that the occasion could not have got along without him—the most important factor in it. His absence would have made it the play of Hamlet with Hamlet left out. Nevertheless, the presence of this vast assemblage of the daughters of Abbot Academy and their friends, drawn together by a common interest in the prosperity and welfare of their Alma Mater, and bound to each other by a common desire and determination to uphold and advance her noble character and increasing fame, is enough to make this festival forever memorable in her annals, and to secure for her a far more enduring success than any which may result from the most splendid exhibition of individual eloquence.

“You will, therefore, readily excuse me from attempting to go over any part of the ground which has been so carefully and ably traversed by the brilliant orator of the day and those who preceded him. To say anything new would be hopeless; to repeat what has better been said before would be unprofitable. After the words of welcome of yesterday, and of congratulation to-day, which have been uttered with so much cordiality of manner, felicity of language, and beauty of illustration, why should I attempt

‘To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To add another hue to the rainbow,

Or with a taper light to seek the beauteous eye of heaven to garnish?’

It would be ‘a wasteful and ridiculous excess.’

“And yet, as an associate in the Board of Instruction, I may be allowed to speak for the school, and say that we have not called our friends together on this festal-day in any spirit of vain-glory or empty self-gratulation. It is pardonable and natural, to say the least, to love one's own mother better than other people's mothers ; but whatever degree of affectionate interest we may cherish towards our own school, we trust there is not a shadow of hostility or indifference to the success of sister institutions. We do not forget to-day that other lights than ours are shining. We are not unmindful that less than ten miles away, overlooking the beautiful Merrimac, stands the fostering mother of the Hasseltines and the Newells ; that the banks of the Connecticut are doubly beautiful because of the realized dreams of Mary Lyon and Sophia Smith ; that the waters of the Hudson are made more renowned by the existence of Vassar ; and that the shores of Lake Waban are graced by the strength and beauty of the youngest and wealthiest of our academic sisterhood. All are luminaries that shed no borrowed light from us, and we would not quench a single beam. We have been made happy by the gratulations of them all ; and we again offer to their children the right hand of sisterly fellowship, and ask them, in the beautiful spirit of the old Roman hospitality, to give us their hands all over again, one by one. Wherever, beneath the sky, young women are gathered for Christian education, there to-day are our hearts in the midst of them.

“Nor do we arrogate anything to ourselves in the way of distinction or privilege. We boast no titular dignities or parchment prerogatives. We are not blind to the fact that a little beyond us ‘there's another, not a sister’ — old Phillips, twice our years plus one ; and that on the summit of Zion's hill the School of the Prophets, with its three-score years and eleven, became of age the year that Alma Mater first saw the light, and so outranks her in age by one and twenty years.

Have we not enough to make and keep us humble? Still we think we can modestly claim for Alma Mater the divine approval, 'She has done what she could.' For fifty years she has endeavored to realize the ideal which Thomas Arnold contemplated for Rugby when he exclaimed, 'It is not necessary that this shall be a school of three hundred, or of one hundred, or of fifty; but it is necessary that it should be a school of Christian gentlemen.' With no egotism do we declare it; we have endeavored to make this a school of Christian ladies.

"Assembled, then, as we are, in this liberal and catholic spirit, and cheerfully acknowledging our relations to the comprehensive society outside of our school, we feel that we shall best promote the general welfare by a loyal allegiance to our own Alma Mater. If it be true that honors ascend rather than descend, what shall be the measure of the honors which justly ascend and accumulate upon her beloved head? If Abbot Academy had done nothing for the world but educate her children represented in this assembly, she might be content, like Cornelia of old, to point to these her jewels, and feel that she had need of no other coronet to adorn her brow.

'Happy she
With such a mother! Faith in womankind
Beats with her blood, and trust in all things high
Comes easy to her; and though she trip and fall,
She shall not blind her soul with clay.'

"But I fear I am transgressing my proper functions. My part is but an humble one. Although a son of theological Andover, as I profess to be, I will, for the moment, become enough of a heretic and a spiritualist to act as a *medium* to put you into communication with some of these choice spirits around us, who will necessarily be summoned and made to appear through the modern method of *materialization*. There are those among our former teachers and graduates,

and members of our immediate academic faculty who never speak in private but to please, instruct, and animate ; but they positively decline the honor of an opportunity for public speech. The Persians have a saying that the gods sent ten bushels of talk upon the earth, and the women took nine. I believe this to be an oriental slander, for there is not a single (or married) alumnus (or alumna, which is it ?) who can be persuaded to utter a word from the platform on this woman's day of jubilee. And yet I can testify that the art of utterance has been taught in this school for the past ten years. The only inference to be drawn is that the teaching must have been very poor to have produced such meagre results. The alumni (or alumnae, which is it ?) prefer, it seems, to recognize a representative policy, and, accordingly, the men, as usual, will have all the talking to themselves — in *public*. On the whole, we are willing to declare as an article in our social and political creed, that *representation* is the true basis of woman's public action. There may be one advantage to the Chair in this speaking by representatives ; he is relieved of the embarrassment which once befel a certain master of ceremonies in a European court, who was borne down by a throng of peeresses and court ladies claiming precedence in the places of honor. To extricate himself from his difficulty he caused a herald to proclaim that the highest seats would be occupied according to age, beginning with the eldest. In an instant the rush was turned in the opposite direction, and the upper seats were left empty.

“ But I know too well the value of time at such an hour as this to trespass longer upon your indulgence. I proceed, therefore, to introduce the final course of sentiment, wit, and eloquence, which is always so acceptable and so highly esteemed as the most tempting desert of an academic feast.

"Until within a few days we confidently expected to present to you as the pre-eminent guest and witness of this occasion our distinguished chief magistrate, Governor Talbot. Public duties, however, have unavoidably called him out of the State, and he can be present only in sincere regrets for his absence, in cordial good wishes for the school, and for the unqualified success of her fiftieth anniversary. But the Commonwealth has not forgotten us on our day of rejoicing; for our academic festivities are graced and honored by the presence of one whom, notwithstanding the absence of his Excellency, we welcome on his own account with no jot of abated pleasure, and whom I will call upon to respond for

The Commonwealth of Massachusetts.

"In the great sisterhood of States hers is the land of the School, the Academy, and the College; the land of the Press, the Lecture-room, and the Church. The children of Abbot Academy cheerfully acknowledge their allegiance to the State and Nation of which they are citizens."

I have the pleasure of presenting his Honor, Lieut.-Gov. John D. Long.

REPORT OF LIEUT.-GOV. LONG'S SPEECH.

His Excellency congratulated the presiding officer that he had so well performed his duties, but warned him that if he combined all the wit and brilliancy himself he made it hard for the after-speakers.

As the first spiritual manifestation, he considered himself a pretty substantial ghost. After expressing his regret that Gov. Talbot was necessarily out of the State, Mr. Long spoke of the great pleasure it gave him to be again in this old town, so rich in influences and associations that had made it a centre of refinement and religious culture. These dear old academics, which were perhaps being supplanted to some extent by other schools, were dear to the heart of New

England, and very dear to him — for he fitted for college (a very poor fit!) in one of them, and after graduating came back and engaged in giving other boys as bad a fit as he himself had had. It was very tears themselves to think how these institutions, founded and maintained as they were, are doing, and have been doing, such a work for society and for the State. Some see darkness ahead, but he felt safe so long as these fountains of Christianized education continue their beneficent work. He spoke of the infinite superiority of education to wealth, and said that he would be glad to believe that there is no school or college of New England girls that cannot already count its pupils and graduates on the side of good morals, and that does not yearly send out young ladies to hold the community to good living, and even to inspire the State itself. In concluding his admirable address Mr. Long congratulated the Academy on its history, and upon the celebration of to-day, and extended the cordial greeting both of himself and the Commonwealth.

The band played "Hail Columbia" as the Lieutenant-Governor took his seat.

Throughout the afternoon, the addresses of the various distinguished speakers were delightfully linked either by instrumental music, or singing from a chorus of gentlemen led by Mr. John H. Stickney of Boston.

PROF. CHURCHILL: "I offer as the next sentiment,

Alma Mater.

'Behold, saith thy God, I will lay thy stones with fair colors, and thy foundations with sapphires. And I will make thy windows of agate, and all thy borders of precious stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children.' May the language of prophecy to-day be the history of to-morrow.

"There is present in this assembly a gentleman who entered life the same year in which the Andover Theo-

logical Seminary was born, who became of age the year that Abbot Academy entered upon her existence, and who frequently amused himself by walking upon the uncovered floor-joists of the infant Academy and prognosticating her future.

“To respond for Alma Mater no one will question our claim to press into service this venerable young man, whose right to speak, like Alexander Selkirk’s title to his island, ‘there is none to dispute.’ Remembering the words of the Son of Sirach, let me ‘hinder not the music,’ by delaying to present to you the President of the Board of Trustees, Prof. Edwards A. Park, D.D. ‘Speak, for thou art the eldest, and it becometh thee.’”

SPEECH OF PROFESSOR PARK.

“Mr. President, Ladies and Gentlemen,—We have all read of the monastery built in honor of Saint Maurice and of the Theban legion which he commanded so bravely. We have also read of the mother who gave her only child to live the life of a monk in that ancient abbey. This well-beloved son became eminent for his skill in chanting the liturgical service; but in a few years his rich voice was silenced by death, and he was laid in the graveyard of the monastery. Inconsolable for her loss, the mother visited his grave every day to weep there. In a dream by night Saint Maurice appeared to her, and attempted to assuage her grief. ‘No, no!’ she exclaimed, ‘as long as I live my tears shall fall for my son, my only child.’ ‘But,’ answered the saint, ‘he is not dead; he is with us; he rejoices in eternal life; and to-morrow at matins in the monastery thou shalt hear his voice amid the voices of the other monks; and not to-morrow only, but every day as long as thou livest, thine ear shall be soothed by that same voice in the harmony of the chant.’ As soon as the morning dawned the mother waited with

impatience for the first sound of the matin bell ; and when the full choir rolled forth the anthem she recognized the sweet tones which had been familiar to her from the childhood of her son. Every morning until the day of her death she hastened to the sacred abbey ; and her soul was stirred by that one silver voice of the child whom she was not able to see, but was glad that she could hear.

“There is a weird process of thought by which the reminiscences of a day like this give a kind of personal life to a school like this, and make the school appear to be a personal *Alma Mater*. She fosters such an interest in her children as may be likened to the interest of a mother in her only son. The history of her daughters may be forgotten by their individual schoolmates ; but she remembers it, and treasures it up in her heart. They have changed their names since they walked amid her bowers ; but she preserves their old names and their new names, and registers them for coming Centennials. They have inspired with their own virtues their husbands and their children, and, like the monk hidden in the choir, have performed their goodly work while they themselves have remained invisible.

“But they are not invisible to their *Alma Mater*. She sees a form which others cannot see ; she hears a sound which others cannot hear. There have been one hundred and ninety-seven preachers of the gospel, to each of whom she has listened, and in the utterance of every one has detected the voice of some one of her own daughters, who remained veiled from public view. She would not tear a single leaf of laurel from the brow of her Semi-Centennial Orator ; but she could not forget, this morning, that more than one graceful spray of his laurel crown grew in her own garden. When she listens to a preacher who was trained in Phillips Academy she calls him Reverend ; but when she listens to a

preacher who was trained in Phillips Academy and took a wife from Abbot Academy, she calls him Right Reverend ; and if, in a few minutes, the programme of the afternoon should be filled out, and the Alma Mater, according to her long-deferred hope, should listen to the voice of the Right Reverend Bishop of Rhode Island, she would at once discriminate the manly tones of Phillips and the delicate tones of Abbot harmonizing together, as in the echo-song of the far-famed Swedish nightingale.

“The Abbot Academy has attracted her two thousand nine hundred and thirty pupils not only by the skill and learning of her instructors, but also by the suggestive, and even allegorical scenery of this ancient town. She sends her daughters to Sunset Rock as to a seminary for learning the glory of the heavens ; she sends them to Prospect Hill as to a school for the fine arts ; she sends them to Indian Ridge as to an academy for the natural sciences ; she sends them to the Shawshin River as to a memorial of great and good deeds. That river rises in the far-off hills, struggles through entangled roots of almost impassable shrubbery, winds her way under the broad, overarching trees, meanders through our fair fields, enriches the mossy banks of our meadows ; and, when she encounters the rocks which threaten to obstruct her flow, she is not afraid of becoming a noisy waterfall ; but pauses for a few moments, and gathers up all her powers, and pours them upon the wheels of a complicated machinery, and rolls the wheels round and round, until she turns out sometimes an elegant mansion adorned with artistic gardens ; sometimes an organ and richly painted windows for a chapel ; sometimes a whole church edifice, with organ and bell and clock ; sometimes a Memorial Hall ; at other times a Brechin Hall ; at still other times a Smith Hall, the home of genius and beauty. And in more recent times this

memorable and mystical stream has manufactured an object which appears to be actually alive, and destined to continue alive and moving for centuries, and to bear the name of 'The Principal of Phillips Academy on the Peter Smith Byers Foundation.' And after all this the river flows onward calmly and steadily — Oh that it might move more slowly! — toward the sea where at last all the rivers of the earth do congregate.

“ Abbot Academy not only lives and flourishes on the natural scenery of the town, — a scenery speaking in parables, — but is aided in its growth by its proximity to the neighboring schools. Its early friends were not believers in the co-education, but were believers in the proximate education, of the sexes. They deemed it wise that the towers of a school for young men should be visible from the turrets of a school for young women. A literary man stimulates a woman to high and noble thought, and a literary woman attracts a man to intellectual enterprise. Whether women ought to have influence or not, they will have it, and will allure men into the paths of frivolity or into the ways of wisdom. When Schleiermacher, that prodigy of genius and learning, saw fit to lay down his office as pastor of the immense Trinity Church in Berlin, he recommended as his successor a young candidate whose talents were somewhat diminutive. This recommendation surprised the friends of Schleiermacher, and he was told that the youthful licentiate would preach to bare walls. ‘No,’ responded the philosopher, ‘he will not empty the church, but will fill it; for he is a handsome man; and the young ladies will flock into the sanctuary to see the beautiful minister; and the soldiers will march into it to see the young ladies; and the boys will crowd into it to see the brilliant soldiers; and so the edifice will be thronged.’ The aim of Abbot Academy

is to train the minds of young women so that they will prefer an intelligent minister to a pretty one; so that they will encourage sound thought, rather than the fripperies of fashion; so that, in the words of De Maistre, 'they will make great men'; and no man is truly great who is not thoroughly good. Some friends of our Theological Seminary have feared that its tone of scholarship would be lowered by its proximity to a school for young ladies. These fears have been groundless; the standard of learning on the hill has been elevated by the character of this school in the vale. These fears have been unwise; for there are two things about which a prudent man will not trouble himself; one thing is what he can help, the other thing is what he cannot help. We cannot repress the tendency of a young divine to draw wisdom from the instincts and intuitions of scholarly women. There are some things which cannot be done except by processes more expensive than can be justified by results. This was fully proved in the recipe given by a naturalist to prevent a pointer from stealing sheep. The recipe was this: 'Take a compound of charcoal, sulphur, and saltpetre; introduce it with a due proportion of lead and wadding into an iron tube; place the end of the tube into the mouth of the pointer; and then, *fiat explosio*.'

"Abbot Academy lives and flourishes on the historical recollections of the village and the hill which it adorns. She is not an artificial flower, made on a sudden by an artisan; but she has had a healthy growth amid instructive reminiscences. One of the most romantic spots which an American scholar visits in his travel through Germany is the city of Jena. It contains less than seven thousand inhabitants, but is the seat of a university more than three hundred years old, and has, therefore, from time to time,

attracted to itself scores and hundreds of young men who have afterward acquired a world-wide fame. On the outer walls of the houses lining the streets of the city are (or, at least, fifteen years ago, were) suspended signs commemorating the illustrious men who once tenanted those houses. 'In this room lived Hegel,' is one sign. 'Here dwelt Fichte,' is a second sign. 'Humboldt occupied this chamber,' is a third sign. 'Schiller dwelt here,' is a fourth sign. As the scholar walks those animating streets he seems to be holding communion with the sages and the poets whose writings he once read, but whose presence he now feels. They are invisible in the choir whose music entrances him.

"So, a pensive student walking the streets of our own village moves among the shades of renowned men. With his mind's eye he sees placards hanging with banners on the outer walls, and gilded with the words: 'Here dwelt Judge Bushrod Washington'; 'This was the abode of John Thornton Kirkland'; 'President Josiah Quincy inhabited this room'; 'Here lived the inventor of the electric telegraph.' And when the scholar walks under the cathedral arch, and looks through its mullioned window, in the area of the school of the prophets, he is encompassed with a great cloud of witnesses, invisible, like the monk in the old abbey, but whispering: 'Put off thy shoes from off thy feet, for the ground whereon thou standest is holy ground.'

"In the three ancient schools of Andover have been collected twelve thousand pupils; and, according to an accepted average of the transmission of influence, these pupils have affected, or will affect during their earthly life, more than twelve millions of their fellow-men; and if these twelve millions were all congregated along our plains and on our hills, they would even then but faintly indicate the power of these schools. This is the power which descends and rests upon the pupils of Abbot Academy. They catch the

influences which float in the air around them. They breathe an atmosphere which they cannot analyze; but it gives a tone to their higher life. They are impressed by the words of one whom they cannot see. They can only hear his voice mingling with the voices of guardian angels, and saying: 'Many daughters have done virtuously; your mission is to excel them all.'

"Mr. President,—I know that I ought now to take my seat; but I cannot close these prolonged remarks until I leave a legacy to coming generations (and unless I stop soon those coming generations will have already come). I leave to future generations the duty of commemorating the zeal and skill, the patience and perseverance, the genius and learning of the past and the present Principals and Teachers of Abbot Academy. I leave to the Centennial Orator of nineteen hundred and twenty-nine the duty of pointing out that star which has shed its radiance on the Academy during the last twenty years—that binary star, its two globes revolving around each other in order that they may revolve around the school with a brighter light, and may shine upon the pathway which leads their pupils to the clear knowledge of God, to the luminous presence of him who was born under the star of Bethlehem."

PROF. CHURCHILL: "While listening to the eloquent orator of the morning, I was reminded of what Rufus Choate said to a student in his law-office. 'I commend to you William Pinkney's example; "I never read a fine sentence in any author," said Pinkney, "without committing it to memory." The result,' continued Choate, 'was decidedly the most splendid and most powerful English *spoken* style I ever heard.' Could Rufus Choate after an interval of years have heard that student as we heard him this morning, I think he would have felt that his advice had not been disregarded, and that he

would have discovered a second Pinkney in his student who, fortunately for the church, abandoned the Law for the Ministry. You doubtless anticipate the next sentiment."

The Orator of the Day.

"In the fulness of our delight with his noble exposition of his lofty theme, we beg him to permit us to use Milton's words which Edmund Burke once quoted to Sir Joshua Reynolds at the close of the great painter's lectures before the Royal Academy of Art:

'The Angel ended, and in Adam's ear
So charming left his voice, that he awhile
Thought him still speaking, still stood fixed to hear.'

"So beggared are we in thanks, that we are unable to thank him adequately for the notable and memorable service he has performed for us to-day in a manner we should have said would have been impossible even for him."

REPORT OF DR. STORRS' SPEECH.

Dr. Storrs sat for a moment without responding, but the prolonged applause of the audience soon brought him to his feet. His humorous anecdotes were a good relish to the feast, and he then went on to say that among the benefits of women's schools is the immense improvement made in the older institutions for training men. Because of this work of woman's schools London University opens its doors. The tutors of Cambridge (England) were willing to teach the young women of one of the colleges, and our own old university is likely to offer her educational advantages to the tenderer sex.

In the mortuary chapel of the Capuchins at Vienna, where the Austrian royal family are buried, beside the sarcophagus of Maria Theresa stands, placed there by her own order, that of her instructoress. The uncrowned, but imperial, American womanhood of the future will likewise honor the instructors of their youth, not only while on earth, but after death.

PROF. CHURCHILL: "The oldest college in the land, and the most progressive, sends greeting to us to-day in the person of her Preacher to the University, who once exhibited to Abbot Academy in an address of such rare beauty and excellence on the "Identity of Manners and Morals," that an edition was printed to satisfy the demand for the invaluable production. With peculiar pleasure I present its author, my former revered and beloved instructor, Prof. A. P. Peabody, D.D., of Harvard University, who will respond to the sentiment

Harvard College and Co-Education.

"The real problem in the education of women is not Shall women learn the alphabet? but How shall they learn it?

SPEECH OF REV. DR. A. P. PEABODY.

"How strangely are the tables turned! I used to call upon you [Professor Churchill], and now you call me up. If I could remember a single instance when you failed to respond, I should refuse you now. The question now was not Shall women learn the alphabet? but How shall they learn it? Co-education is a problem yet, as I suppose, to be solved. The question that first presents itself is, 'Shall the education of young men and young women be in all respects the same?' I would answer yes, if their destiny in life, if their native proclivity and capacity, if the parts that they, in divine providence, are to fill in the world are the same. But because they are not the same, I cannot but think that there will be fittingly a diversity in the modes of training. The question is sometimes raised of the equality of men and women. I don't like the word. Equivalency is the word, and that I maintain in the fullest sense. I admit no difference in the worth of native endowments and capacities, and if I admit any difference as to the extent of influence, as to the amount of good work done in the world, it must be on the side of

women, certainly. But I believe that woman cannot learn and do equally well with man all the things that he learns and does, and that man cannot learn and do equally well with woman all the things that she learns and does. His is the wider ; hers the richer field. His is the strength of reasoning ; hers the quicker intuition and clearer insight. His the more easy mastery of abstract sciences ; hers the far finer-seeing nature, the keener sense of beauty in art and in literature, and the larger capacity of culture in all that pertains to the beauty, charm, ornament, and joy of home society. I would not have the same culture pursued by both, for I should dread to find always in the parlor a duplicate of the counting-room or office. There must be a difference of culture corresponding to the difference of position in society. There are some vocations of men which certainly it is not becoming that women should follow. There are others in which, for obvious reasons, they cannot compete successfully with men. There are others in order to pursue which they must forget that which is more fitting — their first province, the ornament of home life. However, these two lines of culture, or the two fields of culture, intersect each other in many points, and have a great deal in common. Certainly it would benefit young men were their scientific culture of a higher order than it is wont to be ; and I believe that young women are largely benefited by a more thorough course than usual of scientific study.

“ In Harvard College I think we have provided for precisely this condition of things. In our now broad range of electives, as regards the studies individuals may pursue, there is a wide and rich opportunity for scientific culture, in music, in the fine arts, and in all departments of aesthetics that demand or admit of scientific treatment ; and at the present time, or with the commencement of the next academic year, there will not be a single department in the college in which

young women will not have the full and entire benefit of the instruction afforded to young men. Every professor has assented to that arrangement, with the determination to give to the young women the very best of their ability. Whether the young men and young women will meet in the same class-room is a question yet to be answered. I cannot myself believe that the time is very far distant when they will. I can see no reason why young men and young women may not study and recite together as well as talk, sing, and dance together. The reason usually given why they should not is purely a relic of some tradition, the reason for which has been entirely lost to the memory of man. When we think that they are to be together in the building, the most innocent and fitting of all associations would seem to be an association in the very highest pursuits, next to their eternal well-being, in which they can be engaged. There is no reason why association in this matter should be postponed." Dr. Peabody closed with a quotation from Cicero, applied to after-dinner speeches.

PROF. CHURCHILL: "Permit me to propose

The Republic of the Family:

Fitly illustrated in the family-life of Abbot Academy—a community in little, harmoniously uniting various interests, and teaching its members to carry its principles and habits into hundreds of homes beyond its limits. To mother Eve Paradise was a home; to many of her daughters their Abbot Academy home has been a paradise.

"There is a familiar household word by which the dwellers beneath the roof of Abbot Academy delight to designate themselves—'Our Family.' There are hundreds amongst us to-day who can testify to the influence of our Academy upon home-life, and they will gladly accept as their representative the justly esteemed President of Williams College, Paul A Chadbourne, LL.D."

SPEECH OF PRESIDENT CHADBOURNE.

President Chadbourne began by differing from Dr. Peabody, as his experience proved that young men get altogether too much stimulus from being educated with their sisters. He denied the assertion that because he was opposed to co-education, he was an enemy to the higher education of women. He said he had always had it at heart, and playfully alluded to his frequent visits at Bradford Academy when he was a college student, referring to his wife for corroboration. He spoke of his three years' experience in a Western college as a reason for his opposition to co-education. He was glad Harvard, and not Williams, was about to try the experiment; but hoped they would do it thoroughly, and give not only instruction but the diploma to the young women. Turning to the sentiment which had called him up he said :

“There is something beautiful about an old homestead, where families have been reared,—where men and women in middle-life, and even in old age, can return to recall the scenes of childhood, when all its little sorrows are forgotten, and only its joys remain, magnified even, by distance of time, gilded by the light of memory, so that what seemed to be dark clouds in childhood's sky are transformed into fairy splendors of purple and gold.

“There is much of the same sacred and endearing association around the school that completed, or supplemented, the work done in the family. To those who have returned here after decades of years amid the labors and trials of life, how sweet and beautiful are the memories of the days spent here ! How the trials and wrongs—for school girls and boys have real or fancied wrongs, or both, in this imperfect world—how the trials and wrongs are forgotten, and all the enjoyments of school-life come back to-day ! The home of youth and the school are linked together to-day in remembrance ;

for school-life brings out the love and appreciation of home, as it gives the first real experience of separation from home. And those who can recall no real home as a background for school-life, feel to-day a sad want in the picture which memory is weaving.

“The thought I wish to dwell upon for a moment is this, that the Abbot Academy and schools like it, are the safeguards and beautifiers and purifiers of the homes of our land, as the fountains of influence in political, social, and religious life. It is apparent to every one who has to deal with the youth of our land, that our highest ground of hope for the rising generations is the true Christian home, as a centre of influence for all that is good in forming character. The children that come to us from such homes are, with rare exceptions, full of promise. Even if they go astray, there is something high and noble to which they can be recalled. All cannot be wealthy; and if this were possible, it is doubtful if we should be nearer the result which we wish to reach, — for a home of wealth may be the place where the selfishness, idleness, and disobedience of children have full play.

“A mother with a Christian education — one who has imbibed the principles of religion, and what pertains to true womanhood, as taught in this Institution — will be prepared to give dignity and beauty to a *home*, even if it be a humble one, or will be able to adorn and control a home where wealth abounds. There will be beauty with simplicity, and high living in the best sense of the term, wherever her lot is cast.

“How many homes are blessed to-day by the influence that has gone out from this place! Mothers and daughters are shedding the benign influence of the instruction and training here received upon children, sisters, and brothers. Our own land and many foreign lands are blessed to-day by homes where the influence of this seminary of learning,

of Christian culture, is a daily power. And from other institutions of the same character there has gone out a like influence. What a blessing to the world have been the Hassetines and Lyons of our Bradfords and Mt. Holyokes all over our land ! Missionaries' wives and mothers, families in the fear of God and love of all that is lovely and of good report ! These are the pleasant pictures that rise before us as we contemplate the history of these institutions for the higher education of the daughters of our land. They come from them fitted for life in any station ; fitted to leave life when their work is done. We cannot think too highly of the noble women who give themselves to this work of education. They give up the peculiar blessings and delights of quiet homes, that they may scatter the blessings of such homes broadcast over the land.

“ And in closing allow me to add that the value of these schools has not been in times past simply that they were fountains of learning, but that they were influential in forming character after the Christian model. Their value in time to come will depend upon the measure of the same influence. Sound learning we are glad to have ; pure, noble, beautiful character, we must have in those who are to rule and form the homes of our land. Women influence men just in proportion as both are elevated ; for in the highest type of domestic life man gives to woman undisputed sway in the family ; and it is in the family, — in the inner courts of the family where the Christian mother's throne is supreme, — it is there that the character of men and women both are largely formed. While we rejoice in the work of the Abbot Academy to-day, let us remember that its most blessed work is hidden from us in the unwritten, unspoken history of hundreds of households. Let those who control its affairs remember that its great work for the next fifty years, will not appear in its halls in brilliant recitations and

examinations, but in the quiet of American homes, from which pure streams of Christian influence will flow forth to refresh and bless the world.

“ If this is borne in mind by both teachers and parents, so much stress will not be laid upon a long and formidable curriculum of study ; one so long and formidable as to make life a burden to teacher and pupil, a curriculum so suggestive of grinding work as to leave no free play for heart and soul. All that students can learn in school-days is but little at best. Let them learn how to learn ; how to joyfully obey rightful authority ; how to lovingly bear burdens for others, to deny themselves, — in fine, to imitate the Divine Master — and the great work of school-life will be accomplished.

“ There is too much grinding of the good and conscientious students in all our best schools ; too much toleration, often, for idleness and disobedience in those who will not profit by school advantages. But if there is danger anywhere in our schools for young women, it is in the line of too much work, too heavy a strain upon body and mind. Boys will rebel ; girls will endure. Conscience holds both teacher and pupil till health and life give way. If you cannot give us back our daughters prodigies of learning, we shall care but little for that. Let them come to us blooming in health ; full of generous impulses ; in love with their school, because they have had time enough given them from study and rules to learn to love it ; ready to enter into the enjoyments of the world, or to bear its burdens, and we shall be satisfied ; and when fifty years have passed away, a generation of wiser and better men and women than we are will stand here to celebrate the Centennial of Abbot Academy.”

PROF. CHURCHILL : “ We had until within an hour every reason to expect the presence of Bishop Clark of the diocese of Rhode Island ; but he has succeeded in establishing an

alibi that would have satisfied even the elder Mr. Weller. But every Clark is not a Bishop, neither is every Clark a secretary, although an Englishman would say that every secretary was a 'clark.' We happen to know of a secretary who will be a Clark as long as he lives, and every friend of the American Board of Missions would be glad to have him a secretary forever. I am sure of the attention of this audience when I ask Secretary Clark of the American Board of Christian Foreign Missions to respond to the sentiment,

**The American Board of Missions and its Representatives
from Abbot Academy.**

More than twenty of the daughters of Abbot Academy have learned from Alma Mater to follow one standard, Duty; to obey one law, Self-sacrifice; and to discover the secret of noble living, loving something more than one's self."

SPEECH OF SECRETARY CLARK.

"Institutions like this whose anniversary we are celebrating, are at once the necessity and the fruitage of our Christian civilization. It was fitting that the first institution chartered in the old Bay State for the higher culture of woman should be here at Andover, under the shadow of the Theological Seminary, already widely known through the world as one of the great centres of spiritual power; and that nine of the first pupils gathered within its walls should bear the honored names of Woods and Stuart. It was fitting too, that one of the first two teachers should be a man already consecrated to the foreign missionary work, and who was to be known for well nigh half a century of loyal service at the capital of the Turkish empire. Abbot Academy, therefore, from its very beginning has stood in close relations to the foreign missionary work. Whatever else may have been its service to the higher education of the time, its work abroad may justly be cherished as presenting one of its strongest claims on the regard of the Christian public.

“The first name on its roll of honor is that of Henrietta Jackson, who went out as the wife of Cyrus Hamlin, and joined her husband in the immediate care of a boarding-school for young men, an institution that is represented to day by Robert College. After such an example, it is not strange that nearly one half of the more than twenty pupils from this Academy who have gone abroad, should have been connected with missions in the Ottoman empire. The last graduate from the Academy, under appointment to go abroad, is to be associated with other ladies in the Home at Constantinople, to take up and carry forward the work of her sainted mother, who, thirty-four years ago, aided by Mrs. Everett, another of your Alumnae, established the first boarding-school for girls within the limits of our present missions in Turkey. These boarding-schools for young men and young women, in which pupils from Abbot Academy had so large a share, are represented to-day by more than twenty colleges and seminaries, in which are gathered nearly a thousand youth of both sexes, who in the good providence of God are to do more than all the crowned heads of the world in settling the vexed Eastern Question.

“But not simply at the capital has this Academy been represented, but farther on in the interior — at Sivas, at Marash, at Aintab, and across the borders into Persia. Time would fail me to speak of the two pupils of this Academy who found their way to the Sandwich Islands; of the three in India and Ceylon; of one who braved the fevers of West Africa; of another who risked the dangers of our Western wilderness; of another who is in Austria, amid the bigotries and persecutions of the Church of Rome; or lastly, of the three who just now are joining hearts and hands in the occupation of a new centre of influence in the Empire of Japan.

‘Eleet souls are they,
With whom the melodies abide,
Of the everlasting chime.’

“Who shall estimate the service thus rendered to civilization in many lands? Who gather up the results on the character and destinies of thousands and tens of thousands of human souls? Who count the silver threads thus wrought into many lives?”

“One fact perhaps deserves special attention: Out of the entire number who have gone abroad from this Academy, only two have gone out unmarried. Is the reason this, that social virtues and home affections are here cherished in connection with good learning in happier proportion than elsewhere?”

“It is not less true in foreign lands than in this country, that the richest fruits of the gospel are found in the homes of the people. One of the noblest thinkers of our time — Tayler Lewis — is reported as saying to his wife and daughter, still sitting by his bedside after a restless night, — ‘Ruskin has written a great deal about art and nature, but he has never yet written anything about an old man who lies sick and suffering, with a dear old wife and devoted daughter tending him, and until he has written that, he has never written all that he should.’ If this institution has contributed more largely than some to illustrate the purity and blessedness of Christian homes abroad, it has shown only the more fully the adaptedness of woman to every sphere of missionary labor.”

PROF. CHURCHILL: “I offer the next sentiment

Education as a Factor in the Fortunes of Educated Women.

“An unsympathetic observer might cynically remark that we have here to-day a forty-parson power of speech-making, and agree with the English wit’s classification of the world into men, women, and clergymen. I will hasten to dispel

the illusion by presenting a public servant of his state and of his country, who has served as Horace Mann's successor as Secretary of the Massachusetts Board of Education, who has twice been Governor of the State; for four years was Secretary of the Treasury of the United States, and for another four years was a member of the Senate of the United States. I have no doubt but that in all these positions, which he has filled with conspicuous ability, he will gratefully acknowledge his indirect indebtedness to Abbot Academy as one of her sons-in-law. You already have anticipated me as I call upon the Hon. George S. Boutwell."

REPORT OF HON. GEORGE S. BOUTWELL'S SPEECH.

The honorable gentleman responding, spoke of his associations with Dr. Jackson, and paid him a noble eulogy. Passing on to other subjects, he said he was inclined to accept what was going on in the world as on the whole wise. The time is coming when the clutch of the skeleton of the dead past will be taken from man. The tendency in Europe is to the removal of thrones, the destruction of the orders of nobility, and the elevation of inferior classes of men to an equality in rights with all others. In this country the tendency everywhere is to the education of women. The education of the sexes together cannot be an evil. The contrary notion is an evil that has come down from the past. It is unwise to doubt the capacity of young men and young women to pursue their education together. Mr. Boutwell rounded up his speech by declaring his belief in giving the majority what it wants, whether it be woman suffrage or co-education.

**Andover Theological Seminary, Phillips Academy, and
Abbot Academy.**

PROF. CHURCHILL: "I propose as the next sentiment

The three perennial fountains of the social and educational garden of Andover, sending forth streams of living water to irrigate the waste places of the earth. May they realize the office of the holy waters of Ezekiel's Vision — 'Everything shall live whither the rivers come.'

"It gives me pleasure to ask the youngest member of the Board of Trustees of Andover Theological Seminary and of Phillips Academy to respond to this sentiment. As a filial and distinguished son of both of these institutions, he will be glad to know that the old-time feeling of cordiality between the 'Fem. Sem's' and their brothers on the hill that gladdened his heart as a student still exists."

SPEECH OF DR. ALEXANDER MCKENZIE.

"Mr. President, — It is pleasant to be reminded that there is a Phillips Academy. I was under the impression that an institution with that name was in this immediate vicinity. But through this long day and its abundant speaking only one school has been recognized, except in an occasional obscure allusion; and I have been left to chasten my recollection and modify my estimate of things, till I have found myself again and again thrown back upon Dr. Johnson's rebuke of Boswell, who had ventured to say: 'That is an immense hill.' 'An immense hill! That is nothing but a considerable protuberance.'

"It is comforting and reassuring to have Phillips Academy rise a little way into the honors of this celebration, and venture to assert a little of the self-respect which a year ago was displayed upon this hill. But this day belongs to the Abbot Academy. Far be it from me, — far is it from the

thoughts of every one of us, — to intrude with any personal interests into this time of common rejoicing over her history and her prophecy. We give thanks with her and for her. We gladly proffer our entire allegiance to her who reigns.

“The Trustees of Phillips Academy heartily extend their generous congratulations to the Trustees, the Teachers, the Scholars, the Alumnae of Abbot Academy, on this her festal day. It might well be that another voice should express their pleasure and their good wishes. I have consented to speak for them; and I justify myself in the act because such a deed of gallantry naturally devolves upon the youngest man; because, also, no one of them can be more in sympathy with all that is delightful and promising in this celebration; and because it was my good fortune to receive my education in Abbot Academy — not the whole of it, of course; no man receives his whole education in any one place. I have never been enrolled as a student here, and I have some doubt whether the recent endeavors to make a ‘complete Catalogue’ have added my name to the long list. Still, I adhere to my position. For while registered as a student in the older schools, — not in the modest days of academic life, but when I was known as a member of the Theological Seminary, though commonly called by a title somewhat shorter than that, which even now I would use, did not the gravity of this occasion demand precision, — it was given to me to enter these friendly doors, to be welcomed to the social life within, and to receive, so far as I was susceptible to such influences, the genial culture of the refined society always to be found. The memory is grateful, as the experience was delightful. This liberty in the prevailing restraint of student life has its cheering and helpful effect, which has not been lost. The years may have worn it, toil and care may have obscured it; but it must remain. It is good to recall the hours when here and in other homes we

found release from the rigid laws and exacting pursuits of our daily life, and came together to meet our teachers and neighbors, to examine the pictures on the professors' walls, to assume the manners of polite society, to throw ourselves into the festivity, the freedom, and levity, the utter abandon of an Andover levee.

"The Trustees of Phillips Academy enter into the gladness of this celebration for many reasons beyond those of a common interest in good schools and a friendly regard for their associates. They connect this Academy with Samuel Phillips. They do not claim that he founded it; but they claim that he would have founded it if he had lived long enough. They recall his inflexible devotion to Phoebe Foxcroft, which neither parental authority and persuasion, nor the prospect of a speedy dissolution could affect, and they maintain that this would have impelled him to provide for the education of other young women; and that her influence over him, when she came with her maturer years to be his counsellor, and to open and gladden the house which has now become a home for all the country around, would have compelled him to open a Phillips Academy for girls. We may go farther, and claim, what it cannot be hard to prove, that it was the presence of Phillips Academy here which made this the site of Abbot Academy. Allow us to do all the boasting we can on this rare occasion. Mr. Gladstone says that Mr. Mill was in the habit of talking with his wife upon grave questions of philosophy, and that when his opinions were repeated by her he reckoned them her own, and admired her for her wisdom. We admire Abbot Academy for her wisdom, while we fondly imagine that some portion of the thought which she has been uttering in these fifty years had its origin in the founders and governors of the elder school.

"But all the praise belongs to you, Mr. President, and to

those whom you represent. The Trustees for whom I speak have the greater pleasure in this day, because they mark certain points of likeness between the two Academies. Both are in Andover, which, in their judgment, goes far toward a liberal education. Where can be found such a hill, such trees, such air, such skies, such views; such an Indian Ridge, Pomp's Pond, Sunset Rock? They feel, indeed, that they are at the top of the hill; but they appreciate the industry which, with half their years, has brought this school half way from the valley to the summit. They are obliged to confess, also, that if they have a loftier tenure of the earth, this school has a higher range among the stars, as she turns her greater eye upward to mark the changes of Venus, and count the rings of Saturn, and catch the sweet influences of the Pleiades. Upon the earth, too, they see her stretching her grounds over the field and through the grove, till they meet the grounds which are adorned with their stately and elaborate edifices. They are glad of the meeting. Samuel Phillips would have been glad. They are confident that if he were a scholar in his own school, and Phoebe Foxcroft were here, there would be a meeting at eventide across the invisible boundary line where some light might be thrown on the vexed problem of co-education.

"Our Trustees remember that each school has a family name. The names of Phillips and Abbot have been closely connected in the history of this town. It is fitting that they should stand upon these allied schools. There is a personality, a warmth, in the name of a man and a woman, which is suited to describe an institution in which men and women are to be trained for the work of life.

"They are proud, too, that each of these Academies is the first incorporated school of its kind in the commonwealth. They are glad that the younger, like the elder, school lives under the direction of Trustees, and that they find the

endorsement of the principle established at the beginning of the century in the adoption of it when one half the century was gone. They are happy as they remember the good work which there and here has been done, in the same general methods and with the same purposes, which has been rewarded with so ample success. Especially are they happy in the religious character of the two Academies, in the large recognition of truth, in the provision for the complete education of youth, in the open sympathy with the great facts among which they have their being. Christianity is the fact of the centuries. It makes civilization and literature and liberty. It fosters science and art, and all good endeavors. Where it reigns men and women are free, enlightened, prosperous. Surely no education can be called thorough, no discipline sufficient, no purpose lofty, in which, from first to last, there is not found the vivid and vital recognition of Christianity. That is here. It was in the design of the founders, and has controlled the work which has been done in their name. It gives dignity and completeness to the schools. It holds the assurance of a prolonged usefulness. It is in obedience to the will which rules.

“We think of these things and rejoice to-day. If we cannot revel in the recollections which gladden these lapsing hours for those who have returned to this home of their earlier life, and delight ourselves in recovered youth among the memories which cluster around these familiar paths — memories

‘Thick as autumnal leaves that strew the brooks
In Vallombrosa,’

we see enough, we enjoy enough, to make us glad and grateful for the years which are spent, and for all the strength and beauty of the present; while we offer once again our sincere congratulations upon all which these days commemorate, and our highest desires for the years which are to be.”

PROF. CHURCHILL : "The prophet Daniel did not serve as chief butler at Belshazzar's feast, but the chief Butler at this academic feast is a Daniel. This Daniel is a life-long friend of the institutions of Andover, and although a solemn expounder of the Bible on Sundays, he can wittily discourse on secular themes in after-dinner speeches on week-days. I am happy to present the Rev. Daniel Butler."

SPEECH OF REV. DANIEL BUTLER.

"There are compensations which often suggest themselves to us in this world ; and when my name was mentioned in connection with that prophet of the olden time, I could not but feel that he had at least this advantage, that when he went into the den of lions and surveyed his audience he knew that if they faithfully carried out the programme they would not think of calling upon him for an after-dinner speech. We are not all so favored as he was.

"I came to this place very early in the history of this institution, and knew the venerable men who were interested in its early progress. I minded them diligently. I always went to the post-office by the old road. Occasionally I called upon Deacon Newman. I sometimes went up School Street ; and if I saw a beautiful flower, or any other object of interest, I generally looked that way a little, — only a *little*, — and then I hurried on, as Christian did when he was in the enchanted land. I never remember crossing the threshold but once, and that was when I was invited to a 'social' — I am sure that was the word. Some ladies had come in, and they had a little auction ; and it shows the state of the finances when they invited us. When I came in I was called upon by one of the lady superiors to act as auctioneer ; but she added : 'I hope you will say nothing to provoke hilarity.' Of course I carried out the programme, and it was the most solemn auction ever held in Andover.

“The reading of that interesting History of the Academy yesterday called to my mind the venerable men whom I was once privileged to know — the men who gave of their substance, and aided with their sympathies in the cultivation of the mind under the melting influence of religion. As I have watched these institutions I have been struck with the manifest favor of God. This child's existence was fore-ordained from the foundation of the world. The place demanded it. It could not remain without this sister being added to the group. Take away the house to-day, send away every teacher, and just as sure as the ground after the passage of the whirlwind grows green again, this institution would spring anew into being. It was an air-plant for a long time. No one knew whether or not it would live; but the place was favorable for its growth, and it has gone on its widening way. I never wondered at its success; nor does any one need do so who reads those names mentioned in the history. Three Andover deacons in a row! two young ministers! I have heard it said that two good deacons and one good old woman could make the Connecticut River run up hill in a freshet. I love to see those men, and pray for them and their homes. I do hope that before the millennium gets quite here we shall have a few more Smiths. I trust we shall.

“While I congratulate these men upon the great success that has attended their efforts, I cannot forbear to show them, what they see already, how fair and open these fields are for further cultivation. There is a story told of a certain Scotchman who was spending the evening with the friend he loved best in the world. After the pledges had been given which made them one, he suggested that they might very properly be sealed with a kiss. She very discreetly consented; and after the kiss had been given he exclaimed with rapture: ‘Mary, this is delightful, perfectly

delightful!' and he added solemnly: 'Let us crave a blessing upon one more.' It is no wonder if we exclaim: 'This is delightful, perfectly delightful! Let us crave a blessing upon some more.'"

PROF. CHURCHILL: "We are told that when, in the last century, the Danish missionary, Schwarz, was pursuing his missionary labors at Tanjore, and the Rajah, Hyder Ali, desired to treat with the English government, he said: 'Do not send to me any of your agents, for I trust neither their words nor their treaties; but send to me the missionary of whose character I hear so much from every one; him will I receive and trust.' We are greatly favored by the presence of a missionary whom the present Rajah of Syria counts as his friend, and delights to honor and trust. In offering the sentiment

Woman in Her Relations to Mohammedanism,

I have the honor of calling upon the Rev. Dr. Jessup of Syria, and Moderator of the Presbyterian General Assembly of the United States, to respond.

SPEECH OF REV. DR. JESSUP.

"We have heard America to-day styled the paradise of woman. What will you call a Mohammedan land? It is the inferno of woman. Every Christian mother, sister, wife, and daughter in this assembly ought to thank God for Charles Martel who rolled back the tide of Mohammedan conquest from France, and for Sobieski who rolled back the tide of Turkish conquest from Vienna. After having lived about twenty-four years in a Mohammedan country, coming back to such a scene as this, under the shadow of such an institution, I wish to thank God, and I call upon you to thank him, for Christian America and Christianity. I once

heard a missionary say: 'Thank God the Mohammedan religion never reached Japan.' It has been a curse to whatever land it has visited. It has produced the Zenana of India with all its moral degradation.

"You have probably seen or heard of a book by Prof. Smith, in which he recommends that we exchange our Christian morality for that of the Mohammedans, and learn of them. I would like to have him take his wife and daughters, if he has any, to Damascus or Bagdad, place them in a harem, have them divested of everything they have ever learned, and scourged as the Koran teaches. Let him try this for ten years, and then write a new edition of his book, and it will be very different from the present one.

"The Turkish empire is overshadowed by the Mohammedan religion. No one would know, on entering a Mohammedan house, that there was a woman in it. It is not considered right to mention the name of woman, when in the company of a man, without asking his pardon for alluding to so degraded a subject. Thank God, I never asked any man's pardon for mentioning the name of woman. Ten years after this institution was founded a lady went to Syria, and there founded the first female seminary in that country; and now there are about twenty such in the empire. The Mohammedans are compelled to admit that woman can learn, and has learned, though they used to say that one might as well try to teach a cat. There are now in Beyroot six hundred Mohammedan girls studying the Bible every day. I attended an examination of twenty-five of them on the Messianic prophecies; and I would like to have twelve of the graduating class here to-day and any thirteen others examined in competition with those twenty-five girls. Their performance was perfectly wonderful. There is no agency so valuable and powerful as the agency of American young women as teachers and laborers in that empire. The

home is the vulnerable point of Mohammedanism. Man cannot enter the harem; woman can, and must. Twenty-five years hence, if God's providence continues to open the way, the Turkish empire will be very different; and it is a remarkable fact that to-day the Queen of England rules over more Mohammedans than the Sultan of Turkey and the Shah of Persia. Fifty-four millions of Mohammedans are under Christian rule to-day. According to their religious belief it is a sin and a crime to pay taxes to an infidel; and yet they are to-day doing this. The Koran will go down. When I left Beyroot I was invited to a farewell meeting, where one hundred and fifty girls had assembled to bid me good-by. They were all dressed in white, with flowers in their hair. It was a sight worth living twenty-five years in Syria to see; and yet these were not one half of the girls who were under Christian instruction in Beyroot. They presented me with an address, and I replied in Arabic. I said in conclusion: 'Girls, the future welfare of Beyroot and Syria depends upon you,' and; turning around I said, 'Is not that so, Hassim Effendi?' 'Yes,' he replied, 'in the name of the Eternal, I declare that to be true.' The time is not long past when such an utterance would have created a rebellion.

"Let it be the glory of this Academy to accomplish in the next fifty years more than in the past. A story is told of a town in Africa which was besieged; and the inhabitants, after firing away all their lead, loaded their guns with copper coins. Soon their copper was all gone, and they loaded with silver; and that being exhausted, they brought their gold. Still the enemy remained; and the besieged, as a last resort, loaded their guns with their jewels. Then the enemy withdrew, and made peace. Fathers and mothers, we want your jewels, your choicest young men and women from academies like this. They are the power which is going to move the world."

The President alluded to the loyalty of Ex-Principal Farwell who had been willing to travel in the heat of summer all the way from Nebraska to participate in the festivities of this occasion. The gentleman responded cordially, but we have no report of his remarks.

The last speech was made by Rev. Dr. Bittinger, an Ex-Principal of Abbot Academy.

SPEECH OF REV. DR. BITTINGER.

“Ladies and Gentlemen,— You have been requested not to leave until you have heard a few more remarks; but if there is to be much more speaking—judging from the appearance of things—there will not be any audience to leave before long. There are two things that are a constant surprise to me in the American people. The one is, their indefinite ability to talk, and the other is, their still more indefinite capacity to hear talk. I shall not detain you long, not exactly because I am too full for utterance, but because I am too much dazed with all I have heard and seen and thought to-day to analyze and arrange for a suitable utterance what I have to say.

“Comparing what I see about me with what I remember as being here thirty years ago, I feel that that was the day of small things. But everything has its beginnings; and the wisdom of the founders is shown in the provisions which they have made for the future growth of their undertakings. The first condition of an institution is that it have a place in which to grow. Institutions are organic, and their processes are vital. If they are to be large, there must be scope and verge for their expansion. If you set an acorn in a pot, one of two things must happen—the pot must break, or the tree must die. When Abbot Academy was planted, it was set in a pot. Its environment was contracted. They planted a palm-tree—for it was to be a school for girls, and what

could more fitly symbolize the grace and fruitfulness and overshadowing coolness of woman than this green tree of the desert? But the single palm was to become a grove. That there might be room for this goodly plantation the pot must become a garden, and the garden be enlarged into a field; for now, in our vision, the palm has become the banyan — building itself extended vistas and colonnades — beneath whose ‘pillared shade’ increasing crowds of pupils should wander and meditate. It was a wise and a good thought that entered the heart of one man to provide for this growth in the greater future. No institution can become large in small surroundings. Oxford never would have stood a thousand years, if it had been limited to a few acres of ground. Now you have celebrated your semi-centennial; but if you are to keep a centennial, or, much more, a millennial, you must have room to grow; and this room has been liberally furnished you by the wise liberality of one of your fellow-citizens.

“If Abbot Academy live, — and live it will, — then, when future generations come up here to keep her centennials, they will be permitted to wander over acre after acre of the goodly domain which his foresight has provided, and with increasing years increasing honors will gather about his name. And permit me further to remark, that the value of this gift of lands is greatly enhanced by its indestructibleness. Houses will wax old and decay, halls and apparatus become the spoil of fire or the violence of the elements; but the soil is inalienable. As a shrewd real-estate dealer remarked of the values of different kinds of property: ‘If you are the owner of stocks, and open your eyes, the question is: ‘Where are they?’ but if you are the holder of lands, the answer is: ‘There they are.’ Now friends of Abbot Academy, as long as the sun shines overhead, as long as water runs down hill, so long will the grass be green on these lands,

and so long shall the name and fame of Davis be green and growing.

“Indulge me in a word touching the co-education of the sexes. My home is on ‘the beautiful river.’ The turbid Monongahela—shall that stand for the rougher boy?—comes down into the common channel, and there joins the clear, laughing waters of the Alleghany—the daughter; peacefully they flow together till they come to Neville Island; there they must part: but when they reach the end of the island they again embrace each other, and so flow on in union to the Gulf of Mexico. Now Neville Island is the place of the higher education. It seemed good for sons and daughters to be educated together in the family and in the common school, and even in the high school; but when they come to ‘the higher education’ they must be separated for a season, then again to flow together in the same channel to the end of life. Let me tell you, Neville Island is gradually wearing away under the attrition of the currents against both sides; in the not remote future there will be no Neville Island; and in the still less remote future there will be no dividing at the higher education. The co-education of our sons and daughters will proceed uninterruptedly from the common cradle to the common grave.

“But full enough has been said for this day. The old proverb says: ‘Speech is silver; silence is gold.’ You have had enough of silver; I leave you to take all the gold you may wish.”

The following vote of thanks was then moved in behalf of the Central Committee, by Principal Bancroft of Phillips Academy:

Rev. Dr. Storrs, the Orator of the Day, President Seelye, for his Congratulatory Address, the Misses McKeen for their Annals, and Rev. F. E. Clarke for reading the same.

The former Principals for their presence and their words of reminiscence and cheer.

Miss E. S. Phelps, and all others who have made contributions in prose and verse.

The chaplains at the several meetings.

The presiding officers Professors Smyth, Park, and Churchill; Miss Jackson, Mrs. Sperry, and Mrs. Chamberlain.

The Boston and Maine Railroad for transportation.

The Chief Marshal and his efficient aids.

The students of Phillips Academy for escort duty.

His Honor Lieut.-Gov. Long, and the other gentlemen who have responded to toasts.

All who have acted on the Committees in preparation for, and in the conduct of this celebration — to distinguish would be invidious; the labors have been varied and arduous.

All Andover people who have entertained our guests at their homes or at the church.

The Old South Parish, the Town of Andover, and the Trustees of Phillips Academy, for use of their property and other courtesies.

Families who have decorated their homes, grounds, and the assembly rooms.

The Press for its very careful and full notices and reports.

All who joined in the generous subscriptions for the general expenses of the festival.

All others who have helped us in much or little, and who on account of the infirmities of human memory fail of proper mention and recognition here — "their record is on high."

Professor Churchill, after putting the vote, moved thanks also to the "Central Committee," consisting of Miss Philena McKen, Rev. F. H. Johnson, and C. F. P. Bancroft, Ph. D., for their general supervision of the entire celebration.

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OLD OAK, DAVIS PARK.

The doxology was sung by the audience, a benediction was pronounced by Professor Park, and the happy festival was ended. The multitude dispersed ; the white sails of the great tents were furled, and the lawn, so lately trodden by thousands of feet, was left alone with its venerable oak. School resumed the even tenor of its way, and all went on as before.

Yet not as before. Dear old friendships had been rekindled by the clasping of hands. Hundreds of women, as they strayed through the once familiar halls or begged to sit down once more in their "old room," or sought out their favorite haunts in the silent grove, or gazed into that Western sky where the airy castles of their girlhood were reared, had been living over again the inner history of the years. Listening to eloquent descriptions of the ideal woman in all her strength and sweetness, they had girded themselves anew to realize the high aspirations of their youth.

The old school had knit her Alumnae to herself with new ties, and had breathed into them a more ardent loyalty. The affectionate gratitude of each had been warmed by reflection from all the true-hearted met to pay honor to the same Alma Mater.

Teachers, as they gazed over that vast assembly, catching everywhere the bright glance of recognition, and reading in faces where years had been writing their records, the identity of well-remembered school-girls, were thrilled with joy to see them again — to mark so many ennobling changes which the discipline of life had wrought. And yet it was a solemn joy ; it seemed a fearful thing to have had a hand in the making or the marring of so many lives. But when throngs of noble, self-reliant women came about them with fervent expressions of what the school had done for them in their unformed youth, recalling little words of counsel or long-forgotten acts of kindness as a lasting power in the building of their characters, they felt as if the harvest

granted was great, out of all proportion to the seed-sowing. It seemed as if no work on earth could be so richly remunerative as that in a girls' boarding-school. Therefore, they too recorded new vows of fidelity to Abbot Academy because the trial of the years had shown it such an engine of good.

It is yet to be seen whether all the enthusiasm of scholars, teachers, trustees, patrons, townsmen, and friends was, like the gay banners that floated, merely the decoration of those bright days of jubilee, or shall prove a genuine interest which will lift the Academy up on to broad and deep foundations, and enrich it with redoubled means of usefulness to the daughters of the future.

APPENDIX.

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APPENDIX.

Commonwealth of Massachusetts.

ACT OF INCORPORATION.

In the Year of our Lord one thousand eight hundred and twenty-nine.

AN ACT to incorporate the Trustees of Abbot Female Academy in Andover.

Section 1. Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, That Mark Newman, Milton Badger, Samuel C. Jackson, Samuel Farrar, Amos Blanchard, Hobart Clark, and Amos Abbot be, and they hereby are, incorporated into a body politic by the name of the Trustees of Abbot Female Academy, and they and their successors shall be and continue a body politic by that name forever.

Section 2. Be it further enacted, That all lands, monies, or other property, heretofore given or subscribed for the purpose of erecting and establishing a Female Academy in the South Parish in Andover in the County of Essex, or which shall hereafter be given, granted, or assigned to the said Trustees, shall be confirmed to said Trustees and their successors in that trust forever, for the uses which in such instruments shall be expressed, and the said Trustees shall be capable of having, holding, and taking, in fee simple, by gift, grant, devise, or otherwise, any lands, tenements, or other estate, real or personal, provided the annual income of the same shall not exceed the sum of five thousand dollars, and shall apply the interest, rents, and profits thereof so as most effectually to promote the design of the institution.

Section 3. Be it further enacted, that the said Trustees for the time being, shall be the visitors and governors of said institution, and shall have full power from time to time to elect such officers

thereof as they shall judge necessary and convenient, and fix the tenure of their respective offices; to remove from office any Trustees whenever two thirds of the whole Board deem it expedient; to elect two Trustees in addition to the present number; to fill all vacancies that may happen in the Board of Trustees by electing suitable persons therefor; to determine the times and places for holding their meetings, the manner of notifying the Trustees, the method of electing and removing members of the Board; to ascertain the powers and duties of their several officers; to elect instructors and instructresses, and prescribe their duties; to make and ordain reasonable rules, orders, and by-laws, with reasonable penalties for the government of the institution, provided the same be not repugnant to the Constitution and Laws of the Commonwealth.

Section 4. Be it further enacted, That the Trustees of said Academy may have a common seal, which they may change at pleasure; and all deeds, duly executed, and delivered and acknowledged by the Treasurer of said Trustees, by their order, shall be good and valid in law; and said Trustees may sue and be sued, in all actions, and prosecute and defend the same to final judgment and execution by the name of the Trustees of Abbot Female Academy.

Section 5. Be it further enacted, That the number of said Trustees shall never be more than nine nor less than five, four of whom shall be necessary to constitute a quorum for doing business, but a less number may adjourn from time to time, and a majority of those present shall always decide all questions that may properly come before the same Trustees, except the question of the removal of any member of the Board.

Section 6. Be it further enacted, That Hobart Clark be, and he is hereby authorized and empowered to fix the time and place for holding the first meeting of the Trustees, and to give them notice thereof.

Section 7. Be it further enacted, that this Act may be altered or repealed by the Legislature at any time hereafter.

In the House of Representatives, Feb. 25, 1829.

LATER ACTS OF LEGISLATURE.

Act of 1869. Chapter 59.

An Act to increase the number of Trustees of Abbot Female Academy, in Andover.

Be it enacted, etc., as follows :

Section 1. The Trustees of Abbot Female Academy are hereby empowered to increase their number to twelve ; five of whom shall constitute a quorum for doing business.

Section 2. This Act shall take effect upon its passage.

Approved March 6, 1869.

Act of 1879. Chapter 41.

An Act to change the name of the Trustees of Abbot Female Academy in Andover.

Be it enacted, etc. as follows :

Section 1. The corporate name of the Trustees of Abbot Female Academy is hereby changed to the Trustees of Abbot Academy.

Section 2. This Act shall take effect upon its passage.

Approved Feb. 19, 1879.

CHANGE IN THE CONSTITUTION.

At a meeting of the Trustees, June 22, 1838, "Samuel Farrar, Samuel C. Jackson, and Lyman Coleman were appointed a Committee to examine the Constitution, and report if any, and, if so, what, alterations it is expedient to make in the same."

At a subsequent meeting, held July 13 of the same year, the Committee reported that in their judgment it was expedient to make the following change :

"That the Article which provides that the Trustees 'shall be professors of religion of the Congregational or Presbyterian denomination,' shall henceforth read as follows : 'The Board of Trustees shall consist of not more than nine nor less than five members, all of whom shall be professors of religion of some evangelical denomination, a majority of whom shall be Trinitarian Congregationalists.'"

LIST OF ANNIVERSARY ORATORS.

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|---------------------------------|------------------------------------|
| '58. Rev. John P. Hale. | '69. Rev. Alex. McKenzie, D.D. |
| '59. Rev. William Barrows, D.D. | '70. Rev. Andrew Peabody, D.D. |
| '60. Rev. George W. Field, D.D. | '71. Rev. Phillips Brooks, D.D. |
| '61. Rev. J. H. Means, D.D. | '72. Hon. Charles Loring. |
| '62. Rev. Edward N. Kirk, D.D. | '73. Rev. S. E. Herrick, D.D. |
| '63. Rev. James O. Murray. | '74. Pres. Clark Seelye, D.D. |
| '64. Rev. John Milton Holmes. | '75. Pres. M. H. Buckham, D.D. |
| '65. Rev. J. E. Rankin, D.D. | '76. Rev. W. Wilberforce Newton. |
| '66. Rev. J. G. Vose, D.D. | '77. Rev. Llewellyn Bevan, D.D. |
| '67. Rev. E. B. Webb, D.D. | '78. Rev. B. F. Hamilton. |
| '68. Rev. A. A. Willets. | '79. Rev. R. S. Storrs, DD., LL.D. |

AN ADDRESS BY PROFESSOR PARK.¹

Young Ladies, — Some of you may suppose that the influence of a woman is limited to the sphere in which she is personally known. Zoroaster and Confucius may wield a power over millions; but you may think that the power of a woman is confined to her own neighborhood, and even to her own house. There has been one woman, however, whose name excites a warmer interest among the race than is excited by the name of any uninspired man. We do not know that this woman was beautiful, yet sculptors and painters have exhausted their genius in portraying her dignity and grace. We have never heard that she had a military spirit, but the bugle has sounded the note of war whenever her interests have seemed to require a defender. We cannot say that she ever read more than one book, yet far-famed colleges have been called after her name. We do not know that she ever composed more than one poem, and that was a short one, and many of its words were borrowed from the only volume with which she was well acquainted; yet this brief composition has been chanted, with orchestral accompaniment, in the great basilicas of the world.

¹ "Character the Main Thing." An Address delivered at the Presentation of the Diplomas to the Senior Class of Abbot Academy, Andover, Mass., June 27, 1877. See p. 98.

Whence has her great fame arisen? Partly from the fact that she was a *woman*. Men find a charm in the very name of a woman. She rules in the realm of taste. She sits empress in the sphere of the imagination. The fancy of men crowns her with the most fascinating virtues. In any of our beautiful towns let the women join heart with heart and hand with hand in favor of any good cause, and that cause is sure to prosper.

She of whom I speak was a *sorrowing* woman. The memoir of nearly every one who has gained eminence in the world is tinged with melancholy. It is a canon in the sphere of grace, that through much tribulation we must enter into the kingdom of God; and it seems to be a canon in the sphere of earthly progress, that through much tribulation we must enter into the temple of fame. "And Sappho wept before she sang."

"Ah! who can tell how hard it is to climb

The steep where Fame's proud temple shines afar!"

Napoleon felt the power of the legions of the Cossacks; but his star began to sink when he saw the tears of Josephine. The woman of whom I speak has gathered around her the sympathies of the race, because her eyes were swollen and reddened with tears, melting the heart of the beholder.

She was not only a sorrowing but also a *strong* woman. Her influence comes from her strength of intellect and of will; from her self-command and self-control. She had the power of reticence. She kept hidden in the depths of her spirit many things which a weak woman would have made public. She bore a rebuff with patience. She took her place in the background, and was strong enough to say nothing. Poets and painters and sculptors have portrayed her as fainting and falling down when she witnessed the death-scene of her favorite relative. This is fancy. History speaks of her not as fainting, not as falling down, but as "STANDING," while the sword was piercing through her own soul, and the saddest scene in human history was enacted before her eyes. She proved her fortitude in going there, in remaining there, and in *standing* there.

Not every woman, however, not every sorrowing woman, not every strong-minded woman, gains an influence over the world. She

of whom I speak was *faithful in her domestic duties*. She "pondered in her heart" the things pertaining to her house. She "laid up in her heart" the tokens of the prosperity of her offspring. A significant narrative concerning her leads us to suppose that she had an eye clear and quick to discern the proprieties of an occasion; she was the first to detect an infelicity in the arrangements for a social gathering; she had a kindly spirit, and did not expose this infelicity to either the hosts or the guests; she had a delicate taste, and made the embarrassment known to the only man who could deliver the party from it; she had the skill to prepare the servants for the expected interposition of this man; and then, through her tact and his power, all went merry as a marriage bell.

Had she been destitute of those domestic virtues, she could not have been enthroned in the hearts of men. Much less could she have been enthroned, if she had been devoid of godliness. Her personal excellences were a condition of the reverence paid her, but they were not the cause of it. The cause of it lay not so much in herself alone, as in her *relationship*. Nothing is so well fitted as success to make a person successful. She had success in the training of the child mysteriously committed to her care. It is her honor that she educated this son; it is her more signal honor that she was educated by him. She had an agency in forming his character; he had a more decided agency in forming her character. More than once he treated her in a way which revealed his conscious superiority to her. More than once she treated him in a way which revealed her conscious inferiority to him. The world, however, has reversed the opinions of the son and the mother. Thousands upon thousands exalt her above him. They raise their orisons to her as "the queen of heaven," "the woman clothed with the sun," while she continues to repeat the words of her magnificat: "*My* soul doth magnify the *Lord*, and my spirit hath rejoiced in God my Saviour." This hymn is a sign of her youthful piety. In her riper years, through the example of her son, her piety was matured. It is because her individual virtues are associated with his formative influence that the praises of the world have been lavished upon her. These praises have been indeed extravagant; but all earthly honors, exaggerated

as they may be, are nothing more than a shadow of the excellent glory which God hath prepared for them that love him.

Here comes the moral of the whole story. Character is more than station. Character is the main thing. There is no true honor save that which consists in virtue, or beams from it. There is no real glory save that which is in, or radiates from, a good heart and a good life. "Act well your part; there all the honor lies." The woman of whom I speak was once alarmed for the safety of her son. She would fain interrupt him in the very midst of a great work which he was performing. "Behold," it was announced to him, "thy mother and thy brethren stand without, desiring to speak with thee." "*Who* is my mother, and *who* are my brethren?" This is his response; and then stretching forth his hand toward his *disciples*, he said: "Behold my mother, and my brethren; for whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and *mother*." The tie of relationship is strong; but not so strong as the tie of holy love. In the realm where character reigns, they neither marry nor are given in marriage, but are as the angels of God, every angel shining bright in the flame of his own devotion to all that is pure and good.

In proportion, my young friends, as you approximate to the character of the mother of your Lord, you will approximate to her glory. As far as you have her virtue, just so far will you have her honor. A brilliant career is before you. Ten thousand years from this day you may be elevated as high as she is elevated now. A disciple of Christ is already a light of the world, and in all future ages will continue to shine as a star in the firmament, and will shine just so much the brighter as the disciple is the purer. The guardians of the Academy, as you part from them, are comforted in the belief that each one of you has "been faithful over a few things," and therefore in the hope that each one of you will "be a ruler over many things," and will "enter into the joy of your Lord."

I am instructed by those who preside over these halls of learning, to express to you their thanks for all the good work which you have done here, and for all the kindly words which you have spoken here; and to assure you that we will, so far as we can, follow you through life with our best wishes and earnest prayers.

**THE PRINCIPAL GIFTS RECEIVED BY ABBOT ACADEMY,
WITH NAMES OF THE DONORS.**

Madam Abbot, total gifts and legacy,	\$10,109 04
Deacon Mark Newman, land, then valued at	100 00
John Smith, toward building Smith Hall,	3,500 00
Peter Smith, toward building Smith Hall,	3,111 00
George L. Davis, in Davis Hall, land, etc.	6,641 00
Edward Taylor, pews, and land,	385 00
John Dove, toward Smith Hall,	50 00
W. Phillips Foster, toward Smith Hall,	100 00
James A. Roberts, trees, etc.,	112 00
George Ripley, toward telescope, etc.,	340 00
Oliver H. Perry, toward telescope,	150 00
Joseph W. Smith, toward telescope,	100 00
William Mason, toward telescope,	100 00
J. M. Stone, toward telescope,	50 00
L. C. Hopkins, toward telescope,	50 00
Mrs. Isaac Fenno, toward telescope,	50 00
Mrs. Albert Field, toward telescope,	50 00
Clara McF. Dwight (Mrs. Alex. P. Ketcham), toward telescope,	85 00
An Old Scholar, toward telescope,	200 00

The remainder of the sum paid for the telescope was given by twenty-three persons connected with the school, in sums varying from \$20 to 75 cents.

Compound Microscope, from Mrs. Edwin P. Reed, Bath, Me., \$60 00

Spectroscope, from Miss Marion Dwight, New York, \$80 00

ALUMNAE ASSOCIATION FUND.

The sum in the Treasury of the Alumnae Association at this date, 1880, is \$1297.35.¹

¹ Alumnae Association, pp. 65-67.

ENDOWMENT FUND.

Those most interested in the Academy felt that it would be almost cruel to let her birthday go by without the endowment which she has so long needed.

At the same time, they were unwilling to mar the festival by making it the occasion of a money-raising effort. None of the rich and benevolent people who were considering where to bestow their thousands seemed to see the privilege open to them here.

Finally, with a humble faith in the virtue of seeds, the Principal appealed to the quondam girls of the twenty classes which have been graduated under her to raise one hundred dollars for each class, and plant the modest sum of two thousand at the Semi-Centennial, in good hope that it would grow with time.

This hope was immediately quickened by an unsolicited, but very welcome, gift of fifty dollars from Mrs. Sophia K. Tufts, a kind friend and neighbor, to whom belongs the honor of *beginning* the Endowment Fund.

The responses from graduates were much more uniform in their cordiality than in their money-value. Some of the earlier classes were small, and lacked means. Others gave more than the amount asked of them. In some cases the \$100 was equally assessed on all the members; in others, one lady gave as much as all her classmates together. The smallest of recent classes, nearly every member of which is earning her own money, cheerfully pledged the whole amount, only asking a little time to make it good.

Two or three other ladies, not graduates, generously joined in the efforts, and the undergraduates in school volunteered a contribution. This germ of an Endowment Fund stands at present at \$1056.81.

SEMI-CENTENNIAL GIFTS.

Contributions in money toward the Semi-Centennial expenses.

Peter Smith,	\$100	Mrs. Sophia K. Tufts,	\$50
George W. W. Dove,	100	John Byers,	50
Miss Dove,	50	Francis H. Johnson,	50
Helen C. Dove,	50	John Smith,	50
Hiram W. French,	50		

The remainder of the sum (\$1000), was contributed by other friends in sums varying from \$25 to \$5.

John B. Gough, toward the Art Library, \$130 00

SCHOLARSHIPS.

One Thousand Dollars each.

"The Emma G. Easton Scholarship," from Rev. D. A. Easton, in memory of his sister, '69.

"The Brewster Scholarship," from Mr. Edward Taylor, in memory of his mother.

"The French Scholarship," from Mr. Hiram W. French.

"The New Hampshire Scholarship," from Josephine E. Richards, '77.

"The Draper Scholarship," from Mr. Warren F. Draper, as a memorial of his wife, '43.

"The Nancy J. Hasseltine Scholarship," from Mrs. John Byers.

"The Minnie F. Lewis Scholarship" is begun, but not yet completed.

All except the first and last of these scholarships, were among the Semi-Centennial gifts received by Abbot Academy.

PORTRAITS.

Likeness of Dr. S. C. Jackson, executed in crayon, and presented by Mrs. Fanny Fletcher Parker, '72, and framed by her classmates.

Likeness of Mr. Nathaniel Swift, in crayon by Frank Russell, and presented by Mrs. Swift, and family.

Osgood's portrait of Prof. Park, an oil-painting, copied by Miss Emily Means; presented to the school by a number of old scholars and teachers.

OTHER GIFTS.

Seal of the Academy, designed by Miss Emily Means, and cut by Henry Mitchell, medalist and seal and gem engraver, \$45. Presented by Mrs. Eliza H. Buck.

- A vase, given as a token of congratulation, from Phillips Academy. The vase is of green bronze, twenty inches high, and is mounted on a pedestal of black walnut thirty-one inches high, panelled with cipolin.
- A graceful bronze statuette called "Philatrice," or "the Spinning Girl," from the Ames' Works at Chicopee. It was the gift of Mrs. Ellen Huse Ames, and is not only a pleasant tribute to her old school, but a beautiful specimen of American bronze.
- A "Face in Shadow" came to prove that Miss H. Frances Osborne (64) is not only a loyal old scholar, but an artist of great promise.
- A set of "Biographies of Artists," by M. F. Sweetzer, were presented by their author, as "from one of the many grandsons of Abbot Academy." Fidelity to the school must be hereditary; his His mother is Mrs. Elizabeth D. Foster Sweetzer.

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